

THE
FORMERLY
THE
CHRISTIAN ORACLE.

CHRISTIAN CENTURY.

Volume XVII.

CHICAGO, FEBRUARY 1, 1900.

Number 5.

Our Great Combination Offer.

OUR MOTTO:

A Christian Paper in Every Home.

Christian Melodies in the Churches.

Two of the most potent agencies affecting the condition and work of a church, in addition to the personal work and influence of the pastor, are religious papers in the homes and inspiring song services in the congregation. The religious paper is the pastor's ablest assistant. A good Christian paper in the homes of the church relieves the pastor of more than half his burden.

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This offer may be withdrawn at any time. Churches wishing to accept it should notify us at once that they are working on the subscriptions. If more than twenty-five subscriptions are secured we will send four additional books for each additional subscriber.

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This is certainly a rare opportunity and to allow it to pass would be a grave mistake. If you can not secure sufficient subscribers you can certainly afford to appropriate the necessary amount from the general fund, or create a special fund for the purpose, thus supplying papers to many who are unable to afford them. We sincerely hope that many hundreds of our churches will avail themselves of this opportunity to provide their membership with such a high grade, helpful and inspiring paper as "THE CHRISTIAN CENTURY," and at the same time equip themselves without cost with a full supply of such delightful song books as *Christian Melodies*.

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EDITOR.

GEORGE A. CAMPBELL.

EDITORIAL CONTRIBUTORS.

C. A. YOUNG. J. J. HALEY.
J. H. HARDIN. A. M. HAGGARD.
F. D. POWER.

THE OFFER OF THE CENTURY.

The remarkable proposition which is made in this issue to give Christian Melodies free for twenty-five or more new subscribers to The Christian Century is certainly one of unheard of liberality and should attract the attention of every church, Sunday school or Endeavor society. It is made in the determination to add several thousand new names to our list and should have that effect in a very short time. By this magnanimous offer we propose to donate twenty-five dollars' worth of the best song books published to churches having twenty-five members willing to subscribe for the best dollar Christian paper in the brotherhood. Either one of these articles is cheap at twenty-five dollars, but we are offering double value for the money. If you have an interest in the welfare of your church you ought to seize upon this opportunity to put twenty-five dollars into its treasury or its equivalent in value.

No doubt you are dazzled at this offer and are wondering if you really understand it properly, for you cannot see how it could possibly be true that we would absolutely give away one hundred or more of these popular song books, but such is the fact. It will not be continued long. The opportunity is now open. Do not allow it to pass by. We desire to give churches one opportunity and then withdraw the offer. Those wishing to accept should notify us at once of their purpose and they will be given a reasonable time.

And what makes the offer still more remarkable is that new subscribers accepting our unparalleled Bible offer may also be counted in the club of twenty-five. Just think of it! What church, society or Sunday school could not secure twenty-five new subscribers for such a bright, sparkling paper as The Christian Century with the leverage of this new combination Bible offer for the sake of receiving absolutely free one hundred copies of these delightful, soul-winning song books?

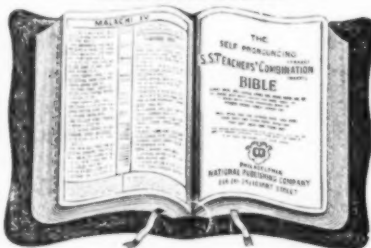
Let us repeat for fear you may not realize the full meaning of the proposition:

We will donate outright one hundred copies of Christian Melodies to every church, Sunday school or Endeavor society who sends us at one time twenty-five dollars in cash in payment for twenty-five new subscriptions to The Christian Century for one year.

Send thirty cents for sample copy of Christian Melodies and see what kind of a book it is that we are giving away free. Send for sample copies of The Christian Century if you desire to get up a club. Merit wins. We court inspection.

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We take particular pleasure in calling the attention of our readers to our latest premium Bible which is illustrated on page twenty of this issue. This is the very latest and best thing yet produced in Bibles.

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This beautiful, large-type, Self-Pronouncing Combination Teachers' Bible, French seal, "Divinity Circuit," linen lined, round corners, carmine under gold edge, extra finish, publisher's price \$5. This Bible and The Christian Century, one year, for only \$2.50.

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This same Bible without the Combination or Art features, King James version only, but self-pronouncing, and with all the "New Helps," maps, etc., publisher's price \$4, and The Christian Century, for one year, for only \$2.

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The South African Republic.

and the various points of interest in connection with the English-Boer war are nicely shown on our NEW MISSIONARY AND STATISTICAL ATLAS OF THE WORLD. It also shows clearly the seat of the war in the Philippines and contains good maps of all other countries. The maps are up to date; so also are all the statistics. It should be in every home and in the library of every student and teacher. It has special maps showing all our own mission fields and the statistics and information concerning our own Church and all its organizations. It indicates all the points where work is being done by missionaries, when work was started in the different places, the number of teachers, helpers, converts, and amounts expended, collected, etc. It gives the names of all the officers and members of the various committees of the different societies and organizations of the Church. This atlas is especially attractive to all persons interested in missions, either home or foreign. The retail price of this atlas, especially prepared for us, is only 75 cents. It is given FREE WITH ONE NEW SUBSCRIBER TO THE CHRISTIAN CENTURY. Get your friend or neighbor to subscribe. Send us \$1, which pays for the subscription for a year, and you get the atlas as a premium.

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By acting on the offer which we make this week you will—

Help your singing.

Educate your members in missions.

Deepen their Christian understanding.

Give valuable reading to twenty-five homes.

THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

Vol. XVII.

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WHO OF US KNOW?

The heartaches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—

Who of us know?

Who of us think

Of how hot tears have chased the smiling
cheek

Of some we meet who would not dare to
speak

The pangs they feel, the burdens that they
bear,

Each hour that passes through the solemn
year—

Who of us think?

Who of us care

To try and think and know their pain and
grief,

And help to bring to breaking hearts re-
lief,

To help to bear the burdens of their care
By tender word and loving look and pray-
er—

Who of us care?

—Christian Commonwealth.

CONTENTION OR CHARITY?

These days upon which we have fallen are days of Christian charity, not of contention. When we recall the words of the inspired Jude, "Contend earnestly for the faith which was once for all delivered unto the saints," we may well ask, Does the courtesy and charity characterizing the church of the present better represent Christ than the old-time controversy and contention? Almost every page of the history of the church records strife. Sect warred against sect. No doctrine came to be accepted without bitter and prolonged controversy. The old heroes of the faith believed what they believed, and guarded their positions with a devotion indeed commendable. They believed a slight departure from the straight path of theological rectitude might in time deviate into an infinite error.

They were impatient with any small blot on the white page of their elaborate systems.

But the representative men of these systems, if they lived today, would not find as hospitable an audience as they did in their times. Contention is now considered in many quarters as indelicate. We laugh at John Knox; we ridicule John Calvin; we sympathize but little with the Puritans and we disregard the stricter ways of the last generation. Even Alexander Campbell could hold no debates such as he did when this century was far along. Times have changed quickly.

The "Divine Healers" and the "Christian Scientists," about the only two bodies who are now vigorously "contending," are looked upon as fanatical and branded as anomalies.

Is the change a welcome one? Partially at least. Many of the leaders of the past, though conceiving the Gospel in a very corrupted and imperfect way, nevertheless were excessively intolerant of

those differing from them, but who perhaps interpreted the great principles and truths of the Bible equally well. In this they thought they held the form of doctrine, but certainly they missed the spirit when they dealt in bitter denunciations, slanders, anathemas and often bodily injuries.

But even these, frightful as they are, might be preferable to a weak, flabby, invertebrate indifference. Christian charity is what the world needs. But Christian charity must not be mistaken for thoughtless indifference. The latter can have no lot or parcel in the Christian life.

Nor must Christian character be judged as having no convictions. Every prophet, apostle, preacher and man that God has called, if not at first possessing deep-rooted convictions, has been drilled in schools of fiery discipline, until some controlling principles of his work have become as dear to him as his life. Nothing can be accomplished without conviction; conviction, too, that has been gained at great cost. But this conviction should never be so insane, narrow or short-sighted as not to accept allies who are contending, in main, for the same truths. Our Savior evidently had this in mind when He said to His disciples when they complained of one casting out demons who followed not with them: "Forbid him not, for there is no man which shall do a mighty work in My name and be able to quickly speak evil of Me." Conviction is not opposed to friendly co-operation wherever possible, and co-operation and charity are greatly preferable to bitter controversy, which, however serviceable in former days, is little needed now.

Christian charity and earnest contention are not opposed. In the passage just quoted Christ emphasized charity, and Jude said: "Contend earnestly for the faith." Christ and Jude do not contradict.

The latitudinarians are mistaken when they interpret Christ as disregarding the central and evangelical truths held by the orthodox churches of today. The scholastic theologians are mistaken when they quote Jude as supporting their elaborate systems. A queer procedure! He knew but one cardinal doctrine, viz.: Jesus was the Christ, the Son of God and Savior of the world. The authoritative systems were the work of succeeding centuries. Overloading faith has been the cause of endless confusing and division. Many renowned theologians have contended for minor points that the apostles and the early disciples would not have wasted any time in quibbling. Jude refers to purity of doctrine, to positions intellectually correct, then the discussing has to be conducted in fairness, patience and open candor. Truth will be

advanced by light, but retarded by heat. But it is more than probable that Jude refers to the purity of the moral life. At least the departure from the "faith once for all delivered" seems at first to have been that of immorality. Some are spoken of as "turning the grace of God into lasciviousness," "sensual, having not the spirit," "walking after their lusts." Against such, who, though professing "the faith," bring it into disrepute by their lustful and self-centered lives, the church must always contend with voice and pen uncompromising.

It is not far from the truth to say, let there be charity towards intellectual differences, but uncompromising contention towards ethical and moral departures.

THE CHURCH SERVICE.

Browning suggests in several of his poems that life flows from moments. The church service is the moment, so to speak, from which all the activity of the church will flow. It's the hill from whence cometh help. If a church fails to make its meetings profitable its entire work will become paralyzed and its influence will be alarmingly impaired. Instead of possessing an army of workers trained, zealous and enthusiastic, each faithfully performing his part, it will be composed of heartless and irregular attendants, who go hither and thither, making no concentrated effort. How shall the church service be made a "moment" of inspiration and uplift so that when Sunday morning comes the members, and outsiders as well, will be "glad to go up to the house of the Lord"? for we may rest assured that it will be only the faithful old guard who will go with any degree of regularity from a "sense of duty." The majority must be fed, must find satisfaction and delight.

It is much easier to suggest how this is to be done than to show how by actual demonstrations.

However, thorough preparation for each service is not likely to be rewarded by empty seats or dissatisfied hearers if the community is at all favorable in affording audiences.

The preacher needs to be prepared. He should come fresh from reading two books, viz.: The Bible, the record of God's revelation to men, and Christian experience, the record of God's spirit in the souls of men, especially in his own soul. The young preacher is tempted to preach more than he has lived. The audience will readily detect and deprecate this. The preacher primarily is not a scientist, not a historian, nor a litterateur. He is a man, called of God in some way at least, seeking to know Him and to help others to know Him, and lead them into obedience to His will. He should be an incessant student. He should hold every

moment as the gift of God, to be filled with profitable thought or deed. His reading may be wide. In reading science he reads God's thoughts after Him; in reading history he is studying the Providence of God; in reading literature he gains a nobler conception of man, created in God's image. All these he draws upon for his Sunday sermons. His heart and brain are full. He has a direct message for the intellect, heart and will of his hearers. He longs for Sunday to come, for he feels and knows that he is prepared to help his hearers.

But the auditor must be prepared as well. He should contribute to make every service "the fullness of time" for the proclamation of the Gospel of uplift, inspiration and salvation. The contagion of gladness is wonderfully rapid.

"Many have ears to hear, but hear not," thus causing a sermon that ordinarily would have vitalized and converted to fall dead.

The baptism of the Spirit did not take place on the day of Pentecost till a long preparation had preceded.

The member may prepare himself by giving some thought to the church work and to divine things during the week. It is they who give that shall receive. A deacon who had decided to leave the church entirely was given renewed pleasure in the Lord's work by visiting and helping a poor member. Work for Christ during the week will help to prepare for the Sunday service.

Meditation immediately preceding the meeting will give a thoughtful and reverential spirit. Saturday's work too often crowds over into Sunday morning, and thus fretful dispositions are brought to the morning service. The Sunday morning newspaper, with its columns of crime and gossip, are frequently the foundation upon which the preacher is called upon to build a helpful and spiritual sermon. Impossible! A hearer will take away only that which he was prepared for.

Preparation on the part of preacher and attendant will never fail in making the worship profitable, spiritual and satisfying. Dr. A. J. Gordon dreamed that as he was preaching, a man of serious look entered and took a seat. All through the sermon he was conscious of the presence of the stranger. Afterwards he asked the gentleman sitting next to him if he knew who the stranger was. "Yes," he replied. "It was Jesus Christ." Dr. Gordon expressed his regret at not meeting Him. "Oh," said the other, "He has been here today and He will no doubt come again." In the light of such a thought let the preacher and hearer prepare for every service, seeking only to please Him, "whose we are and whom we serve."

Our Ohio correspondent, C. A. Freer, gave an address recently on "The Christian Century," in which he made favorable mention of this paper. That was right. He pronounced us orthodox on the question of the beginning of the twentieth century. What have become of the advocates of the ninety-nine theory? The Guide can probably explain.

THE GREAT COMMISSION.

Our risen Lord gave one charge, and only one, to His disciples. That there might be no misconception as to the proper place of this charge in the minds and hearts of believers, the Holy Spirit caused the four Evangelists to record it. There are only a few things in the life and teachings of Christ that all four record. They all tell of His sufferings and death, of His resurrection, of one miracle, that of the feeding of the five thousand. They do not all tell of His birth, or circumcision, or baptism, or temptation, or transfiguration, or ascension. The great commission occupies an exceptional position in that it has a four-fold record. Nay, more, its position is unique, for it has a five-fold record. In addition to its place in the Gospels it has a prominent place in the book of Acts. It is repeated for the sake of emphasis.

According to Matthew our Lord said, "All authority in Heaven and on earth has been given to me. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." He directed them to carry the Gospel to every nation, and tribe, and tongue, and people on the globe. According to Mark he said, "Go ye into all the world, and preach the Gospel to the whole creation." When He sent them out on their first preaching tour He told them not to enter into any city of the Samaritans, and not to go into any way of the Gentiles. Now they are to go everywhere and preach the Gospel far and near. Luke reports the last charge as follows:

"Thus it is written, that the Christ should suffer, and arise from the dead the third day, and that repentance and remission of sins should be preached in His name unto all the nations." Here are three facts of capital importance; the death of Christ, His resurrection, and the preaching of repentance and remission of sins. According to John He said, "As the Father sent me, even so send I you." He came to be a light to the world. Now they are to be its light. In the book of Acts we are told that the disciples asked him if he would at that time restore the kingdom to Israel. He told them that it was not for them to know times or seasons which the Father has set within His own authority. It was not for them to indulge in idle speculation. He adds, "But ye shall receive power, when the Holy Spirit has come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." When he had said these things, as they were looking he was taken up, and a cloud received him out of their sight. It is most significant that the last words spoken within the hearing were these, "The uttermost part of the earth."

The evangelization of the world is the work of the church between Pentecost and the close of the present age. "This Gospel of the kingdom shall be preached

in all the world, for a testimony unto all nations, and then shall the end come." We are assured that God did visit the Gentiles, to take out of them the people for His name. There is to be a universal proclamation of the word of truth, the Gospel of salvation. As a result the church is to be gathered out of the world. This is the main business of those who have tasted the good Word of God, and the power of the world to come, and have been made partakers of the Holy Spirit. This is not a by-play nor a by-work; it is their first concern, their supreme business.

It is a humiliating thought, as has been said, that this one great commission which the risen Lord gave the church to execute, is the very thing she has not done. She has accomplished magnificent work; she has covered Christendom with splendid buildings for the worship of God; she has cared for the poor, the sick, the infirm, the aged, the young; she has taught the world to build hospitals and schools, but her Lord's one grand commission she has almost entirely ignored. It should have had the first place in her thoughts and sympathies and prayers. It has had the last place, if, indeed, it can be said to have had a place at all. And all the while our Lord and Savior is sitting at the right hand of God in an attitude of "expectancy."

A few of the members of the church, sometimes as individuals, sometimes in bands and associations, have remembered their Lord's command and tried to do something. The majority have stood aloof. Nine-tenths of all the offerings for world-wide missions come from one-tenth of the believers, and one-half contribute nothing. They do not give so much as a thought, or a penny, or a prayer, in a year to bear the Gospel to those who have it not. Two-thirds of our own churches have not yet been enlisted. They are content to support their own local affairs. Meanwhile something is being accomplished. This year the Foreign Society is asking for \$200,000. This is a very modest sum to ask for the support of this divine enterprise. We could give five times that amount, if all gave as the Lord has prospered them. It is hoped that in this Silver Jubilee Year hundreds and thousands who thus far have contributed nothing will make liberal offerings, so that the work projected at Cincinnati may be performed.

THE CHRONICLER'S DESK.

Most of the works of an introspective character are harmful. They are morbid, and tend to weaken and make futile. They are forced, disproportionate and lacking a vision of the whole. It is rarely profitable to read a book which purports to be a "devotional" one, for devotion distorted is injurious. It is preferable to read the biographies of good men and see the natural workings of their souls. However, there are a few books of an introspective character worthy of a wide reading. Their authors, possessing great minds and having had varied experience,

write profitably. We do not mention Amiel's journal as one of these, for it is not wholly from a Christian point of view—otherwise it is one of the strongest confessions of a troubled soul published.

Take a few sentences from it chosen at random:

"War to all that debases, diminishes and degrades man; protection for all that ennobles, fortifies and raises him."

"If a system injures the intelligence it is bad. If it injures the character it is vicious. If it injures the conscience it is criminal."

"Watch thee, disciple of life, watch and labor toward the development of the angel within thee."

"In law there are no more slaves—in fact there are many."

"A man only understands what is akin to something already existing in himself."

"What we see is our soul in things."

"There are two states or conditions of pride. The first is one of self-approval; the second, one of self-contempt. Pride is seen probably at its purest in the latter."

"Every one may become a gentleman—even though he were born in a gutter."

"When life ceases to be a promise it does not cease to be a task."

"Intense life and supreme joy can make the most simple mortal dazzlingly beautiful."

"The art of finding truth is very little practiced."

"Man is a covetous animal that makes use of his intellect to satisfy his inclinations."

"Proportion and fairness will never be among the stories at his (Hugo) command."

"There is but one thing necessary—to possess God."

"The world belongs to will much more than to wisdom."

"Scholasticism seeks to trick men into assent."

"At bottom everything depends upon the presence or absence of one single element of the soul—hope."

"Those who have not suffered are still wanting in depth."

Amiel, sincere, thoughtful, rugged and meditative though he was, nevertheless missed, as few honest souls have, one beneficent product of Christianity—namely, happiness. He was a stranger to that first great word of the Master's sermon, "Blessed." Do not misjudge him. He was no kin to the moral reprobate. He abhorred bodily lust. His spirit was ever master of his body.

His was a great soul—that held converse with the stars. Why then unhappy? Why so sad? Because while he possessed the purity of Christianity he lacked its decision. He was a Christian at heart, but he was a pagan in thought and will. His desire leaned Godward. His intellect looked earthward—to gross materialism. He was a part of the sorrow that the newer age had produced in having itself

born. His intellect could not see clearly how the old truths of Christianity could abide in harmony with the new discoveries, nor how the theistic idea of the universe could continue after the discoveries of Darwin. Criticism and naturalism were the ghosts that would not down. But his heart struggled to assert its blind belief in Christianity. Hope faltered. Hesitatingly it would turn and follow the emotion, the insight, for a time, but finding no support in reason there, it would fly away and leave Amiel's heart sad and lonely.

Every birth is by suffering, and Amiel stands as a worthy representative sufferer of the transition period through which we are passing. What attitude shall we assume towards this same question that haunted Amiel till his earthly candle was snuffed out? There is but one course for every honest Christian—accept what is true and adjust our conceptions of Christianity to conform with authenticated discovery. Amiel erred in two particulars—he accepted more of the new than was proved, and he failed to adjust the essentials of Christianity, which have never been harmed, to the newer thought.

Another cause of his unhappiness was a delicate but, nevertheless, a subtle and powerful selfishness. This he condensed with great severity in others—overlooking, however, that the deceitful trait was lurking in his own character. With great analytic power he detected it in others and, although free from the weakness and futility so common to introspective writers, he, nevertheless, failed to detect in his own heart the monster, selfishness, which ever drives away the angels of peace. He had an inordinate desire to produce a book which would cause the world to stop and say: "Amiel wrote it. How great is Amiel!" But his selfishness kept him from doing the very thing he was capable of doing. He did not speak for fear he would not say something great. He did not write for fear the world would consider it commonplace. This is selfishness. It is not praiseworthy reserve. It is "sterility of genius," caused by a false philosophy and by a false modesty. But his goodness was in no small measure the result of his abhorrence of every sham and falsity, and his passionate desire for truth. "He was struck with the malady of the ideal." His ideal was high. He could not get his consent to lower it. He viewed the chasm existing between his actuality and what he dreamed to be, with alarm, and he was sad, pathetic! A small soul would not have been disturbed by the mighty upheavals of thought in his time, nor have been constantly looking at the ideal hovering ominously above.

He wanted truth at any cost. He was impatient with the vain promises he made, to himself most of all. He was restless when the physician only diagnosed his body and did not see his soul; he

cared little for the conventionalities of society; he repudiated the gross utilitarianism of some religionists of the time; he scorned the empty mouthings of the demagogue politicians; he regarded as beneath notice the sensual writers who claimed to be realists, but missed the great reality—the soul; he regretted the lack of proportion and fairness in Hugo; he thought Goethe lacked moral purpose; he had no sympathy with cold dialecticians; he failed to find the real Jesus of the disciples in Renan's "Life of Jesus"; he loved nature because nature was true—she had no falsehoods; he valued as beyond almost everything the freedom—truth makes free. Likewise it is the mission of every noble man and woman to seek the true and eschew the false.

Is there some faltering disciple whose heart is warm, but his will is weak? If so, let him learn a lesson from Amiel.

NOTES.

Read our unparalleled offer on the first page.

The congress program is a strong one. There should be a large attendance.

Twenty-five subscriptions for one year to The Christian Century and 100 Christian melodies for \$25.00.

Ruskin said the two most common sins of girls are idleness and cruelty. Neglect and unhelpfulness are cruelty.

General Buller said England gives but one command, "Advance!" but another was soon given, "Retreat!" Christ gives but one, "Go!" He has never said "Retreat!"

Mrs. E. D. Davis of Italy, Texas, has given \$5,000 on the annuity plan for church extension. So the board is \$5,000 nearer reaching the first quarter of a million dollars. The perpetual feature of this fund appeals very strongly to business people who are looking around to know where these gifts will count for most.

The Executive Board of the Chicago Christian Missionary Society has planned a union mass meeting of the Christian churches of the city to be held in Kimball Hall on Sunday afternoon, February 11th. There will be a combined choir of one hundred voices. C. C. Smith of Cincinnati and F. G. Tyrrell of Chicago will speak. This will be a great meeting and no member of our churches should miss it.

Shortly before his death John Ruskin said: "I have labored always for the honor of others, not my own, and have chosen rather to make men look to Turner and Luini than to form or exhibit the skill of my own hand. . . . I have lowered my rents, and assured the comfortable lives of my poor tenants. . . . I would rather watch a sea gull fly than shoot it, and rather hear a thrush sing than eat it. . . . I never disobeyed my mother; I have honored all women with solemn worship."

"Instructions to Workers in Gospel Meetings" is a pamphlet of thirty pages by Charles Reign Scoville. The first and perhaps about the most important question we can ask of any work is who wrote

it? We want to have some assurance as to its value before we buy it or read it.

If the author has achieved success in the field of which he writes we read his book with confidence that our time shall not be wasted. Bro. Scoville is an organizer. He has proved himself so to be. He writes in a tried field. Back of all organization there must not only be plan, but will. The world pays as much respect to will as to wisdom. Bro. Scoville has both.

J. S. Hughes sends us the following: "When I arrived at Bloomington, Ill., where H. L. Willett was giving his lectures, or his evangelistic preaching, I was met by a friend who told me that the church was crowded every night, and that the strange thing to him was that he had not tried to say a funny thing during the whole course, and still the people could not get into the house. All that was implied in that remark, for preaching in general needs no comment."

At the meeting of the Chicago Ministerial Association last Monday the topic of discussion was "The War in the Transvaal." H. W. Hoover and John L. Brandt took the offensive and tried to show that every enlightened man ought to side with the English, while J. H. O. Smith and F. G. Tyrrell contended that every lover of liberty should throw his influence with the Boers. The members of the association were evidently about equally divided. Although the speeches were strong and earnest there was no evidence that they converted any pro-Boer to a pro-Britisher or vice versa. All professed to be on the side of the oppressed; the difficulty was to determine whether England or the Boers were the oppressors.

Bismarck said South Africa would be the grave of the British empire.

The Times-Herald accounts for the prejudice against England in this way:

The true reason for European jubilation over British disasters is to be found in:

Hatred of Republican England.

Envy of Commercial England.

Jealousy of Colonial England.

There is not a court in Europe where the English system of a government responsible to the people, which rejects the idea of the Divine right of kings and derives its authority to rule and to tax from the people, is not held in official abhorrence.

For more than a century England has been the sanctuary for the oppressed refugees of Europe and its free press has held the torch of liberty and popular government before the eyes of the overtaxed helpless millions of the continent.

THE CHRISTIAN LIFE.

HAPPINESS.

It is man's duty to be happy. Epictetus says that "if a man is not happy it is his own fault, for God made all men to be happy." The Father intended each child to feel the enthusiasm of life, to thrill with the beauties and opportunities of existence. He meant also that no man's happiness should depend absolutely upon his possessions or station or worldly power, all of which might be but good luck. Rather he organized the secret and power of happiness in the very nature of man and made it possible for him to be glad when external circumstances were most forbidding, and unhappy when his condition was most favorable. "The soul is its own place," says Milton, "and can of itself make a hell of heaven, a heaven of hell." This is a stupendous truth which, though it has been preached till it has been worn threadbare, our world is slow to learn. If it is impossible to live at peace with all men, because some are

wicked and all are imperfect, nevertheless it is a duty to live at peace with one's own soul. Yet we find the hearts of men tossed with worry and anxiety for the future and with poignant regret over the past. Modern society is possessed of a moral Saint Vitus' dance. Our nervous strain is terrible. We live more in a year than former generations in ten. Especially is this intense life of worry and nervousness exemplified here in America. A recent writer calls it *Americanitis*. "How few are the spirits that rise into the atmosphere of repose and faith. How many live in the miasmatic air of worry and melancholy. Men worry over the crops, over business, over their social standing, over food and raiment and all such things which 'the gentiles seek.' Or else they cherish some painful memory of a lost fortune, or opportunity or friends or loved one which makes it impossible for them to settle down to a tranquillity of existence and a hopeful endeavor. For them life's song is in a minor key, to live is a perpetual nuisance. Much of the pessimism that rests over our society like a dark cloud is caused by the nervous incompetency of our people. This fast life of worry and struggle shatters or weakens the nerves so that no other than a morbid view is possible. Hence the strain of pessimism in our literature and the wailing note in the utterances of many modern statesmen."

With some there is an idea that to be a Christian involves giving up the pleasures of life and living separate from the enjoyments of the world. So when you ask a young person to be a Christian he replies that he is not ready to give up his pleasures yet, but some day when he has grown older he will do so. His idea of becoming a disciple is a purely negative one. Perhaps it is partly justified by the negative, prohibitive preaching that is heard in many pulpits. Much of the preaching which we hear is simply an elaboration of the "thou shalt nots" of the ten commandments. So the "giving up" aspect of the Christian life is the most prominent. But let us hasten to say that what one gives up is incomparable to what one receives in coming to Christ. If a young person seeks after pleasure, the nearest route is through Christ. One day Peter told his Master that he had left all to follow Him. He wanted to know what he should have therefor. But what had Peter given up? A few old nets on the shore of Galilee, that was all. So when one becomes a Christian he gives up nothing, but gains all things. "All things are yours," says the apostle, "Life, death, the world, things present and things to come." Therefore the religious life should be the happy life, because the soul is in harmony with the plan of God.

Spurgeon tells us of a monastery in Switzerland where the black-garbed inmates greet each other in the morning with the salutation, "We all must die." This is their "How do you do? Fine morning." These pious ascetics believe that religion consists in withdrawing from the world and its activities and joys. But we know that Christ calls us to live in the world and to enjoy our life therein, making its art, its music, its books and its work all contribute to our character building and happiness. Do our churches always do most wisely when they select men for elders and deacons and Sunday school superintendents because of their long, pious countenance and an unctuous, holy tone? Is there not more real piety in the happy, cheery, kindly man than in one of those?

But very much of our unhappiness is caused by our egotism and vanity. In our ambition for power and place we fall to

brooding over our fitness for that we have set our heart upon and wondering whether or not we can achieve it. Our thought is turned inward. Instead of reaching forth the hand to the task before us we spend our time in over-contemplation. We think too much on our own strength, not enough on the plan for applying our strength. We are like Haman, who had obedience from all the kings, courtiers and all that stood in the palace. As he passed down the street the people bowed to him. But he confessed that he found no rest nor happiness as long as one man, and he a common porter, refused to do him reverence. Haman stands for the soul inflated by vanity. His was not that pride that finds reassurance in his own resources, but it was an overfed egotism that feared a fall from the slightest cause. He had brooded long upon himself. This made him uneasy. A selfish heart has no room for happiness. A selfish heart cannot be at peace. Only as the life is taken up with its duty can it achieve a peace within.

But some one asks, "How can one be happy when the world is so full of sorrow and pain and when so much of this sorrow comes into my own life? Here are financial reverses, sicknesses, disappointments of ambition, poverty, treachery of friends, all manner of deceit, sin and death. Here also are the inequalities of life. Some have much, the many have little. Some lead, the many are herded like cattle. Some possess beautiful pictures and libraries of books and have the privilege of travel. For many these contributions to happiness are denied. How can I be happy if I am of those who have passed through painful experiences and met grievous reverses?" Historically this question has had three partial or erroneous answers and one perfect one. The Stoics said the way to live was to cease to feel, neither suffer nor rejoice, maintain a strict equilibrium of the emotional nature. Petrify the feelings. If a reverse comes or a sorrow, be indifferent to it. If a signal joy comes, maintain the same indifference.

The Epicureans said, disregard everything but that which contributes to your pleasure. Drown your pain in the flood of joy. Eat, drink and be merry today. A third answer has been given by the ascetic. He sees that much of life's unhappiness is caused by his relationship with men and the world. Therefore, if you would be happy, withdraw from the world. Get out of commerce, leave business behind, break away from the relationships of home and nation and live alone in some cave or grotto of the mountains.

How different is the answer of Christ! He lives in the world. He is poor. He is hated. His plans seem to fail. He sees the friends he loved turning against him. The cross is before his eyes. But He calls His disciples and prays them to receive His peace! He was no Stoic, hardening His feelings against pain. For no man suffered so intensely as He. He was no Epicurean, seeking after pleasure to drown His sorrow. Nor was He an ascetic, living apart from men, for He came, as He said himself, "Eating and drinking."

The secret of Christ's peace and joy was that he lived above His circumstances. He lived in them, too, but there was a perfect faith in Him by which the Father poured in the peace of heaven to still His tempestuous life. By this faith Christ saw beyond the circumstances to the Father's meaning in them and was willing to be "made perfect through suffering." After all, our unhappiness is grounded in our unbelief. The only cure for our sorrow and pessimism is faith in God. Let us find Christ's secret and we shall have His peace.

CONTRIBUTED.

THE DECALOGUE ACCORDING TO CHRIST.

Fifth Commandment.

Honor thy father and thy mother. Matt. 15: 1-9; Mk. 7: 1-13; Luke 2: 49; John 2: 49; 19: 26, 27; Eph. 6: 1-3. This is the connecting word, the hinge, between the two tables of the law. Reverence for parents is closely akin to worship of the Heavenly Parent; and yet our parents are fellow-creatures of God. Father and son may be brothers in Christ.

The commandment of filial piety does not cease to operate when we arrive at twenty-one years of age. It ceases to demand implicit obedience even earlier. Obedience begins before consciousness, like the movement of the hand at the will's command. It continues with growth and is one of the most exacting phases of the child's dependence. It lays a heavy responsibility upon the parent. Not only his conscious commands, but his example and his expressed preference and purpose are obeyed.

As reason develops obedience is transformed into respect. No longer must the parent supply detailed injunction, but only general direction. The true parent at last points to Christ and says, "He must increase but I must decrease." First the spirit, then the mind, and then the body passes beyond parental dictation. Then the larger question arises, "What is one's duty to father after he has become responsible to God, the state, and his own soul?"

In the first place, according to the direct teaching of Christ, and as an exception to the general rule stated by Paul in II. Cor. 12: 14, the child should provide for the parent in temporal things. We have not yet appreciated the unity of father and son. A suggestion of it is given in Christ's repeated declaration of his oneness with His Father. We honor our parents next by improving the heritage they leave us—physical, intellectual, political, spiritual. But improvement and development mean change and departure in some points as well as steadfastness.

The Chinaman has emphasized the fifth word to the neglect of all others. His undue zeal has defeated its very end. His religion is worship of ancestors, his education repetition of their words. His empire is to be divided. The venerated dust of the fathers becomes but fertilizer for fields tilled by the sons for foreign lords. They have dishonored their progenitors by perpetuating their errors and vices. When we cease to improve we have already begun to degenerate.

Who most honors the departed magnate to-day: the son who continues to amass selfish wealth by questionable means, or the daughter who devotes her patrimony to deeds of mercy. Her avowed purpose is to honor the better man whom the world did not know. We are beginning to believe there was such a better man. The wealthy and indulgent Bernardone is remembered only because of the son whom he disowned, because Francis loved Christ. The very city that took the father's part is known chiefly, and honored solely, by the son's being called Francis of Assisi. Historians even begin to say that "Protestantism is the flower of Catholicism." The hillside village in Galilee is known only by Jesus of Nazareth, though they drove him forth an exile.

The perpetuity and glory of the Church of Christ depend in large measure upon a wise honoring of our fathers. The early Protestants are best honored by protesting against their mistakes. Did they make none? What more is claimed for the pope on the Tiber? We must cling

to their major promise, but hold the minor and conclusion always subject to change without notice. I will honor my Baptist ancestors by protesting against close communion. I will prove that the blood of Quakers is in my veins by following the Prince of Peace, rather than George Fox. I will object to Queen Victoria's being my spiritual head as stoutly as Henry VIII. resisted the Pope—and more righteously. I will show my Presbyterian stock by refusing to accept the Westminster confession or use the shorter catechism, because I find them in opposition to Christ's teaching. All the while I will emulate the honesty and straightforwardness of my four ancestral lines. And as God gives me to see the truth, let me endeavor to teach it to every man. William R. Warren.

JAPANESE ASTUTENESS.

The oldest religion in Japan is Shinto, which means "The Way of the Gods."

When Buddhism came into Japan from China in the sixth century it found the religion of Shinto the prevailing one.

Shinto differs from all other known religions in that it has no moral code. One of its greatest writers says in the eighteenth century, "Morals were invented by the Chinese because they were an immoral people, but in Japan there was no necessity for any system of morals as every Japanese acted rightly if he only consulted his own heart."

I don't know how many exclamation marks it would be necessary to follow the above statement with in order to express the astonishment of any one who knows well the Japanese and their gross immorality!

Ancestral worship has given to Shintoism cohesion and perpetuity. The ancestors of the Imperial Family are worshiped as gods. There was more religion in Shinto before the introduction of Buddhism. The magnificent ceremonial of Buddhism, its many idols and general pageantry, caused Shintoism to pale in attractiveness by contrast.

As the advocate of Christianity in Japan has caused Buddhists to show an interest in female education and other lines of work which otherwise would never have won any sympathy from Buddhists, so present emergencies in connection with treaty revision, etc., in Japan have compelled the Shintoists to put on their "thinking caps" and try to devise some way by which they could escape the general collapse of the old ways in face of the inevitable advance of the new.

The officials and ministers of Ise, the great shrine at which the devotees of Shinto worship, the shrine of shrines in Japan, have applied to the authorities for permission to reorganize themselves into a purely secular body. There is more method than madness in this scheme. The religious conscience is declared free in Japan, by an article in the constitution.

A Japanese may believe in anything he likes or nothing at all. Hence as a religion, Shinto would have no more claim on him, perhaps, than other religions. "But if Shinto is merely a cult embodying the principle of veneration for ancestors and having for its chief function the performance of rites in memory of the divine ancestors of the empire's sovereigns, then every loyal Japanese subject is bound to support it. * * * The application has been granted. * * * This change of basis is said to have been prompted by apprehension. The leaders * * * are supposed to have foreseen that their creed could not withstand the onset of Christianity reinforced by the privileges conferred on it when the revised treaties went into operation, so they have prudently withdrawn from the arena. * * * Shinto can never hope

to stand as a religion. But it may stand as the embodiment of a national sentiment."—Japan Mail.

Christians know that the ax is laid at the root of the tree and every tree which my Father hath not planted must be rooted up.

Laura DeLany Garst.
Coon Rapids, Iowa.

WHERE OUR MONEY WILL DO THE MOST GOOD.

These were the words of Bro. Jens. Morten to me a few days ago. Referring to his recent gift of \$5,000 to the Foreign Society, he said: "My wife and I are getting old and we want to leave our money where it will do the most good." To place the fruit of one's toil, economy and privation where it will serve the greatest good to others when it might have been spent upon self is certainly Christlike.

But what constitutes the greatest good our money will do for others? I can readily conceive of at least three things which are fundamental in answering that question. 1. Have we made such disposition of it as recognizes God's ownership? It is vain to talk about having been bought with the blood of Jesus Christ unless it includes our possessions. The apostles and the early church interpreted the Lordship of Christ to mean that their money belonged to Him and they were only stewards. The recognition of His ownership makes possible that which would otherwise be impossible. Thus, giving becomes the sole way by which the majority of believers can obey the Lord's command to "Go into all the world." We can not believe or repent or be baptized by proxy, but we go and teach all nations by that method, and what more impelling motive for giving can your fancy or reason invent than the imperative "Go" of the risen Redeemer? No sentiment or logic, no love of the heroic or altruistic devotion to duty can add any force to the Savior's "Go."

2. Have we placed our money where it is the most needed? The ignorance and sin (what comprehensive words) of the heathen world with all their attendant evils of the individual desolation of mind and heart, of the social and domestic infelicity and of the constantly threatening national disaster, are stubborn facts which speak to us in unmistakable terms of the unparalleled need of the foreign field. The knowing, willing heathen at home certainly do not call more loudly for the Gospel than do the ignorant, unwilling heathen beyond our shores. Moreover, in consideration of the work already accomplished we must have an increased force of workers in the field and a better equipment or else fail at the most vital point, viz., to cultivate the growing grain and gather the ripening harvest.

3. Have we placed our money where it will do us the most good? What we will ultimately become in our essential natures is determined no less by what we give out from ourselves than by what we receive. This is as true of our possessions as it is of our thoughts. But it is not the mere fact of our giving out something from ourselves which profits so much as the object of our benevolence. "It is more blessed to give than to receive," and it is equally true that the more holy the cause to which we give the more blessed it becomes to the giver. It makes a deeper draught upon the divine essence of our souls.

Brethren, let us rally all our forces to the help of the Lord in this, our supreme business. The \$200,000, in this, our Silver Jubilee, must and will be raised.

G. B. VanArsdall.
South Bend, Ind.

SCRAPS FROM A BOOK.

Hurry is not always the sign of rapidity. The hour hand on the clock is by no means such a hustler as is the fidgety, jerky minute hand, but has it ever occurred to you that this minute hand, while it goes over its territory seemingly with so much rush, leaving the poor, old, slow, hour hand in the back-ground, not hesitating to run over it when it gets in its way, in the long run the hour hand gets there all the same, and with not so much outward demonstration? Some times the shortest way is the longest way; the quickest time the slowest time, but the surest way is always the best way. We have not the time always to be in a hurry.

The devil's retailer—he is not always the man who out of whole cloth weaves a lie and tells it, but he is the one who takes one pound of surmise and mixes it with one ounce of truth and then peddles it among his neighbors, labeled "true." This person, the retailer for the devil, is the one who is kicking up the trouble in the church and in the community. This is his business. He is employed by the old devil, the father of all liars, and will eventually get his reward—eternal condemnation. His supplies are procured from the "They Say" company.

Some church members are so unaccustomed to the presence and fellowship of Christ and the redeemed, that if they are permitted to enter heaven they will be a long time getting used to the place. To be healthy and able to enjoy the change they must become acclimated down here.

Some people are composed largely of the material known as caoutchouc, and when under a light temperature or pressure their consciences become somewhat elastic.

What is the difference between the savage who decorates with rings, pins, etc., and the Christian who decorates with diamonds?

Some people, like volunteer tomatoes, are rather forward and are not much relished.

Many are like cold iron on a frosty morning—a little tap breaks them to pieces.

When some preachers open their mouths their audience is reminded of at least one apostolic feature: There comes a rushing, mighty sound, and it fills the house where they are sitting.

I do not believe the cause in Virginia ever had a brighter outlook. F. M. Anderson, state evangelist, is securing the money; Evangelist J. W. West is looking after the Southwest—is organizing, re-organizing, setting things in order, etc.

Prof. C. A. Young and B. P. Smith have charge of affairs at Charlottesville, the seat of learning.

Morgan, Maxwell and Minich will see to it that the work prospers in Richmond, and with Motley at Newport News, Spencer at Danville, Forrer at Fredericksburg, Shelburne at Roanoke, Bullard at Lynchburg, Barlegh at Bristol, and with the host of other workers in the state we shall expect great things.

Am now in a meeting with P. A. Cave at Hagerstown, Md. He has a fine band of people—cultured, warmhearted and appreciative. Bro. Cave is doing a great work. He has been here seven years. They have the best young people's society I've seen for years. Our audiences

are large. There have been four added to date. Diphtheria of a malignant type prevails in the city. W. H. Book. Clifton Forge, Va., Jan. 20.

MISSIONARY.



America.

Heathen Fields.

(The first shows the number of heathens in America. The second shows the number of Christians in heathen lands.)

The World's Need of the Gospel.

How wide and deep is the world's ignorance and woe! Of the 1,620,000,000 of the earth's population only 500,000,000 are even nominal Christians, and only 200,000,000 are Protestant. The lowest forms of heathenism still exist. In Africa, for instance, there are said to be yet 30,000,000 cannibals. This land has a population of more than 160,000,000, and there are only about 2,000 missionaries. The great majority are utterly barbarous and savage. Their evil case has also been greatly aggravated by centuries of the slave traffic and the rum traffic. It is estimated that not less than 30,000,000 blacks, from first to last, have been captured and sold, with payments largely made in alcohol, thus causing double demoralization.

Think of India. With a population of nearly 300,000,000 only about 600,000 are Protestant Christians. In the United States it is said that we have one Christian worker for every fifty of the population, while in India there is only one Christian worker for 60,000 of the population. Of the 25,000,000 of widows 77,000 are under ten years of age. And in all India there are only about 2,000 missionaries, although the population is nearly double that of Africa.

In India one province has a population of 400,000, another of 700,000, and another of 380,000, and each of these provinces has but one missionary. Near Hoshangabad there are 3,000,000 of people untouched. In Western India, in one district, there are 1,191 towns and villages. In 1,169 of these there is no resident Christian, native or foreign. These are only illustrations of the great need. In the northwestern provinces, Balilla, with a population of about 1,000,000, there is no missionary at all.

In Northern China, with a population of 29,000,000, all idolatrous, there is only one missionary to every million. China alone gives \$300,000,000 annually for idolatry. It is affirmed by those who have been long in China that at least 200,000 babies are brutally killed in various ways every year in that empire. This is only one instance to show the deep need of the people. The empire contains a population of 400,000,000, or one-fourth of the earth's population. This is the most prodigious mass of human beings ever found living together in a contiguous territory under one government. These hosts are homogeneous, making use of the same written language, and all displaying substantially the same types of civilization. Certainly Christendom has no more tremendous task on hand than that of turning these numerous hordes from Confucius to Christ. Think how small the missionary force in this vast population, numbering only about 2,400.

A missionary in China who labored there for many years said that he had never been out of sight of a living Chinaman or a dead Chinaman's grave. He

walked 120 miles in one week, and was never out of sight of a Chinese village, and in the whole 120 miles there was not a Christian to be seen. In some provinces in China you will pass great walled cities without seeing a missionary of the cross. In China the native doctors are barbarous and ignorant, and there is only one Christian doctor for every 2,000,000. The Chinese take out teeth with a hammer and a nail.

Japan has a population of more than 42,000,000, and yet there are only 702 missionaries. It would take volumes to describe the needs of this island empire.

For the world's redemption Protestants are giving annually only about \$15,000,000 to sustain a missionary force of over 12,000. It appears plainly, then, that the redemption of the race is yet very far from complete, has scarcely passed beyond the initiatory stage. While an excellent beginning has been made, there remaineth yet very much land to be possessed. The church of the twentieth century has every reason to be full of courage and hope and every expectation of final success. It must be remembered, however, that a limitless demand is to be made upon us for the utmost devotion of consecrated benevolence, and a most earnest and importunate prayer that the world may be saved.

Let these facts remain with us as we prepare for the March offering.

A. McLean,
F. M. Rains.

HAD SEEN SIX OF THEM. "And don't you know what ails you?" asked a woman the other day, of another, who was looking poorly. "Why don't you see a doctor?" "That's the trouble. I've seen six of them," was her reply. And she thereby depicted vividly the exact truth as to much that passes, nowadays, for scientific medical treatment and diagnosis. Mrs. Anna Cipra of 60 Wheatland St., Cleveland, Ohio, had a somewhat similar experience, but she found a way out of the difficulty. Read her own words: "I had been under treatment by different doctors; one said I had heart disease, another said it came from confinement, and the next said I would have to undergo an operation. About this time I got so discouraged that I decided to quit the doctors and commence using Dr. Peter's Blood Vitalizer, which I had heard so much about. It began to help me at once and today I am stout and well. Everybody who saw me in my sickness wonders at my good appearance. Since that time the Blood Vitalizer has helped many in our family. No doctor has crossed our threshold since we got the medicine."

Such is the record of Dr. Peter's Blood Vitalizer. It is not a drug store medicine, but is sold to the people direct or through local agents, by the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

EUROPEAN TOURS
WABASH RAILROAD.

Write F. A. Palmer, A. G. P. A., 97 Adams St., Chicago, for complete itinerary of tours to London, Paris Exposition, the Rhine, Switzerland, Venice and Florence, Rome. Reservations must be made early. This is imperative.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mr. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

BIBLE SCHOOL.

THE FIRST DISCIPLES OF JESUS.*

Golden Text: They followed Jesus. Jno. 1: 37.

The baptism closes the years of silence and the temptation stands on the threshold of the years of service and speech. Jesus doubtless knew that He was the Son of God before, but His baptism made Him manifest as the Messiah. Christ had His great moments while a "Man of Sorrows," as well as other men. We call the soul's awakening to God conversion. Christ needed no conversion but the awakening of His human consciousness to all that was involved in His Messiahship was symbolized by the submission to His Father's will in Baptism. This awakening brought such a tumult of spirit that only the solitude of the wilderness could satisfy. "Before this moment no miracle, after it the miracles begin and go on multiplying. Before it only divine and golden silence, after it teaching with authority and the founding of the kingdom." Before it the boy Jesus, the Carpenter of Nazareth; after it the Christ of God, the light and the life of men. That which Christ, through months of discipline, revealed to His disciples who followed Him, dawned with dazzling splendor upon His consciousness as soon as the Holy Spirit descended from Heaven and took possession of His divinely human personality. Immediately the Spirit driveth Him into the wilderness that, alone, He might adjust the new light to His human conditions.

In placing the temptation at the very beginning of Christ's ministry, as all three of the hypnotic gospels do, they are true to psychology as well as history. When Jesus had fasted forty days the devil tempted Him to do just what human nature would naturally desire to do, but what the divine nature of Jesus enabled him to overcome. Whether the memory or imagination of Jesus was the pivotal point of Satan's attack, we must bear in mind that the temptation was prepared for by the subjective condition of Jesus, but actually came at the suggestion of Satan. The announcement of His Messiahship at his baptism and the possession of the Spirit made Jesus desire a kingdom for His followers and desire a realm for the exercise of His kingly qualities. These desires were legitimate. But He must solve the question, "How shall they be gratified?" The solution of all supreme problems arouses the energy of both supernal and infernal forces. This may explain demonic possession during the ministry of Jesus. It is largely the secret of the struggle at the beginning of His ministry, when, as never before, divine possession and demonic temptation struggled for the mastery. His mission as the Messiah furnished the condition and the occasion of the temptation. The devil assails the Kingdom of God in the person of the recently designated king. At the end of the forty days the establishment of the Kingdom of God on earth was certain. The divinely appointed, Spirit-possessed, Heaven proclaimed King had not only trusted God and maintained His righteousness but in addition to His sinlessness he had achieved holiness.

Before calling his disciples Jesus had learned through prayer and pain what the Kingdom of God meant. Has the reader ever studied the prayer our Lord taught his followers, commonly called the Lord's prayer, in the light of Christ's experience at the beginning of his ministry? Our best prayers are forged in the fiery furnace of life's purposes and life's

struggles. The life purpose of Jesus was expressed in His first recorded words, "I must be about my Father's business," which was to establish the Kingdom of God. Hence the prayer "Father in Heaven." * * * "Thy Kingdom come." In His submission to baptism he "hallowed" God's name. In the struggle with Satan the Son of God felt the hunger which myriads of famine-stricken sufferers in India and thousands of our haggard, hungry poor in the great cities feel. It was when "He hungered" and Satan tempted Him to distrust God's providence and God's promise that He felt the deep meaning of the petitions, "Give us daily our bread," "Lead us not into temptation," "Thine the Kingdom." As we see him rejecting the world Kingdom offered by Satan what depth of meaning do these words convey: "Thy kingdom come," "Thy will be done." As Edersheim says, "One prayer, the only one which he taught his disciples, recurs to our minds. The first petition had been the conscious outcome of the temple visit." The other petitions, all except one, were the outcome of His experience at the time of His baptism and temptation. Jesus had no need to pray, "Forgive." He Himself learned to pray as well as obey by the things He suffered. The time has arrived to form the nucleus of the kingdom.

The "Kingdom of Heaven" is practical as well as spiritual. Indeed the Christian life is the most reasonable and practical life one can live. "Come and see," is its invitation. "They followed Him" is its way of working. The early disciples of Jesus had previously been disciples of John the Baptist. He had tutored them for the great Teacher. The day before the events of our lesson John had proclaimed Jesus as the "Lamb of God, which beareth away the sin of the world." Both John the Baptist and John the Apostle were thoroughly familiar with the idea of the "Suffering Servant" described in the fifty-third chapter of the book of Isaiah. The Lamb is the central figure of the great apocalyptic visions of the Apostle John (Rev. 5: 6; 13: 8). Extreme rationalists have maintained that the doctrine of the atonement at the beginning of the Gospel of John is out of place. On the contrary it seems most appropriate that, just after Jesus had fully determined to bear the cross and take the way of perishing in order that He might wear the crown and bring life and immortality to light, John of God. If Edersheim's reckoning is correct the three assaults of Satan at the close of the forty days' fast were on Thursday. It was on the same day that John withstood the threefold temptation of proclaiming himself "the Christ," "Elijah" or "that prophet." Jesus returned from the wilderness on Friday. The two disciples who heard John proclaim Jesus a second time "The Lamb of God," followed Jesus and spent part of the Sabbath with Him. According to the Roman reckoning it was ten o'clock in the forenoon when they reached the abode of Jesus. According to the Jewish reckoning it was four o'clock in the afternoon. As John probably wrote the Gospel in Ephesus under Roman rule we prefer the Roman reckoning.

Although the Church of Christ was not established until after His death and resurrection on the day of Pentecost, these three—Jesus, Andrew and John—formed the nucleus of the Kingdom of God. "The old proverb," said Dr. Deems, "Tres faciunt ecclesiam—three make a church," is always true when of the three is Jesus. Jesus made preachers out of these two men in one interview. True they were not perfect preachers. There is always room for improvement in the ministry of and saith unto him, 'We have found the

Messiah." Messiah and Christ both mean "annointed." Jesus is the annointed Prophet, Priest and King. One reading implies that John also found James and told him that Jesus was the Christ. Just as Jehovah, the Jesus of the Old Testament, had seen the Prince—Israel, the man of God—in the supplanter Jacob, so Jesus saw beneath the boyish, impetuous, hasty, enthusiastic Simon the solid and lasting characteristics of Peter. The next day—Sunday, according to Edersheim—"Jesus would go forth into Galilee and He findeth Philip and saith unto him, 'Follow Me.'" Little is known of this "lover of horses," who traveled on foot, faithfully following His master. His home was "fish town," probably a port of Capernaum, where Andrew and Peter lived. He found Nathaniel, whose name in Hebrew is equivalent to the Greek Theodore, "the gift of God." Trench calls the first chapter of John the Eureka chapter. We have in it the record of five, probably six, of the disciples who found Jesus, the Messiah, the Son of God—Andrew, John, Simon, James (?), Philip and Nathaniel (Bartholomew). "They followed Jesus." On account of finding gold California adopted the motto "Eureka." If we have found God through Christ—whether in solitude or in struggle—let us tell others "We have found the Christ."

Charles A. Young.

University of Virginia.

PRAYER MEETING.

THE GOSPEL FOR ALL NATIONS.*

(Concert of Prayer for Missions.)

John 3: 16 reveals, in one sentence, which the hearts of men can never forget—

The Supreme Motive.

Luther calls this the "little Gospel." It is the mighty and moving Gospel for all the world and for all time. Never you fear, faint heart of the fearful, as long as the Bible contains this golden sentence of the Eternal Love and of the Eternal Life; it will never lose its hold upon the holiest affections and hopes of human hearts. "God so loved the world"—remember this, let no man despair of salvation. Remembering this, let us put away our pettiness—the endless talk of trifles; criticisms of texts, of plans, persons, manners, methods, with all the odds and ends of higher criticisms and sciences, falsely so called. Remembering this, let us rise up to some just measure of the privileges and possessions and duties of Christian citizenship in the kingdom of heaven. It is to be feared this lofty statement of God's love and purpose too frequently becomes, on our lips and in our lives, simply a beautiful sentiment instead of the supreme motive, moving us, with the almightiness of its love, to acceptance of it and to the service of joy which it demands. For we read that while God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, the Savior of men, for the joy that was set before Him, endured the cross, despising the shame, and hath sat down on the right hand of the throne of God. Here we have the supreme motive of love with joy to make it vocal and give it highest expression. O that we did always remember, and instead of the sorrowful, half-souled service which we sometimes render, would give ourselves and our free-will offerings for the joy of our salvation and the salvation of the world!

The Supreme Mission.

Luke 24: 46, 47 sets forth the supreme missions of Christ and of the church.

*John 3: 16, 10: 16; Luke 24: 46, 47; Matt. 28: 18-20. Topic for Feb. 7.

*Lesson V. John 1: 35-46. Feb. 4.

"Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

We need to put the emphasis on the "should be"—where the risen Christ put it. I think many of us quote that "might be." How do you quote it? It makes all the difference in our relation to the supreme mission of the church whether we read that "should be" or "might be"—and mean it! There are many "might be" Christians—those of us who are willing that the Gospel be preached, if some one else will preach it and pay the preacher! When we all get to be "should be" Christians the Gospel for all nations will find willing heralds and helpers, and the missionary treasures will overflow. The tarrying time was only ten days, with the waiting disciples. Some of us have tarried ten years—twenty, thirty, forty, fifty—while the ends of the earth wait for His laws! Ah! the church has tarried for centuries since the Christ suffered and rose again, that repentance and remission of sins should be preached in His name among all nations. Multitudes have not yet come to an apprehension and appreciation of the supreme mission of Christ and of the church, of which He is the head.

The Supreme Command

Of the ascending Lord has not been accorded its proper place in the regard of His professed followers. We are laggards in carrying this message of love and of the life everlasting to a lost world. "Go" is the first syllable of the Gospel. It is the first word of the great commission. We must go or fail of the Gospel blessings. The promise is to those that go. Jesus is with them that go into all the world until the end of the world. The command and promise are links in the divine chain that belts the earth!

Charles Blanchard.

CHRISTIAN ENDEAVOR.

THINGS THAT ENDURE.*

The immortal sermon on the mount is the inaugural address of Jesus of Nazareth, made to his disciples on the occasion of His publicly assuming the office of the Hebrew messiahship.

Therein He formulates a code of ethics regulating the personal conduct of the propagandists of His proposed kingdom; and their attitude toward the law, alms giving, prayer, forgiveness, the world power, God and personal holiness.

He tells them that a life lived in harmony with the principles he has enunciated will stand the tests of the day judgment as surely as a house secured on a rock foundation will survive the storms that sweep over Galilee.

But if one merely yields intellectual assent to the goodness and reasonableness of those principles and does not practice them in his daily life he can no more survive the trials of the judgment than a house that is reared over a foundation of sand can survive the tempest that washes and blows that sand foundation away. Such a house utterly collapses when protection is most needed and becomes the grave of all who have put their trust in it.

There are those nursing the delusion that their admiration of the scheme of redemption will redeem their souls from death.

Unto many admirers our Lord will be compelled on that great and awful day to say: "Admiration has not qualified you for the companionship of saints. Depart, ye cannot enter here!"

*Matt. 7: 21-27. Feb. 4.

Doing is the talisman's word before which Heaven's gate swings wide:

"Hearing and doing we build on the rock;

Hearing alone we build on the sand. Both will be tried by the storm and the flood.

Only the rock the trial will stand."

It is well for us to consider some of the things we may do and some of the graces we may cultivate that will endure the searching inquiries of the judgment day.

We may perform the conditions of the beatitudes. Be humble, mourn the sinful world, be meek, hunger and thirst after righteousness, be merciful and pure in heart and a peacemaker, and endure persecution for righteousness' sake.

By so doing we reap a harvest that will forever endure. The blessings of the kingdom are ours; we are comforted from the throne; we inherit the true riches symbolized by the treasures of earth; we shall be filled but not surfeited with satisfaction proceeding from the source of all good; we shall receive mercy and see God, and be adopted into His family—brothers and sisters of the Lord Jesus and joined heirs with Him of all the glory of the world to come.

As in a book the angels write down all the good that we do, and when we may have forgotten the virtue, and our case comes to the King's consideration, there records are presented as memorials for divine favor. Among these enduring graces is that of

(a) Alms giving! When saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? or naked and clothed thee? And the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." The philanthropists had forgotten their charity but the Lord did not forget.

(b) Prayer. A stone cast into the sea originates a liquid impact that is sometimes felt on the furthest shore. So, the effectual fervent prayer of a righteous man originates a series of blessed events that proceed forever toward the further shore of eternity.

(c) Forgiveness is an enduring grace. If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Not only are our virtues enduring memorials to God's favor, but our misdeeds, like Banquo's ghost, are forever rising up against us. They are not written on a slate and so as to be erased by us at our pleasure. They can only be washed away by penitential tears and Jesus' blood.

The fires of hell are enduring. There is much apologetic teaching having the brevity of hell as its theme. And there is a disposition on the part of many to brave its temporary discomforts for the sake of the lifelong pleasures of sin. But disregarding these theologians, the Bible still speaks of the flames that are not quenched and the worm that dieth not; and says, "And there shall go away into everlasting punishment." O let us be warned!

Heaven is enduring. The house not made with hands eternal in the Heavens will never crumble. The beauty, the glory, the songs, the friendships, loves, and the life, are enduring as eternity. Let us strive for this enduring treasure—the only prize worthy the quest of an immortal soul. Geo. L. Snively.

Jacksonville, Ill.

Next topic: Seek first the Kingdom of God. Matt. 6: 33.

UP-TO-DATE SUNDAY SCHOOL.

If you haven't secured a copy of this little book, order it at once. Just what you need for helpful ideas for teachers, superintendents or other officers. Tells all about how to manage and conduct all departments of the model school. By E. A. Fox. Price, twenty-five cents. Oracle Publishing Company.

THE LIFE OF CHRIST.*

It is a notable fact that the attention of so large a group of people is to be fixed upon the life of our Lord for some months to come. The international lessons for the next eighteen months deal with this theme, and similar is the case with the Blakesley method, and with several other study courses which are offered to the public. It is, therefore, a matter of satisfaction that one of the Bethany Reading Courses* deals with the same theme and probably for this reason, many will choose that course.

Among the phases of the life of Christ, to which attention must be directed, in securing an adequate view of His work, is the preparation of the world for his advent. Paul says (Gal. 4: 4), that He came in the "fulness of time," which indicates that there had been a providential preparation of history, both in the life of the people of Israel and in the heathen world outside with its attempts to find God, through its various forms of worship and philosophy. This double course of preparation expresses itself more generally in three forms.

There is, first, the influence of Rome upon the world's life in the days in which

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Meals, 15, 20 and 25 cents.

Gospel Meeting every Saturday Night.

Jesus lived. The Roman character was stern, heroic, persistent, and possessed of a passion for organization. Beginning in a small way among the Alban Hills, it had gradually extended itself along the highways of the world until, after a career of five centuries, it began to be one of the great world powers. The Roman Empire, in the Augustan age, the time at which Jesus appeared, was the first real consolidation of human interests. There had been universal empires before—those of Old Babylon, Assyria, New Babylon, Persia and Greece—but none of these had been unities in government. The results of this Roman supremacy, as they relate themselves to Christianity and constitute one of the elements in the timeliness of Christ's advent, were first, the universal peace which had been impossible in former times; second, the sense of unity hitherto unknown, by which the consciousness of a world-state was obtained; third, the opportunities for travel and traffic along the great Roman highways, which extended from Syria to the Scottish Highlands and the ruins of which remain one of the wonders of the world. These roads made it possible for Christian preachers to go everywhere proclaiming the truth; fourth, the uniform law, and the protection of Roman citizens, which gave such of the apostles who enjoyed these privileges the guarantee of freedom in the preaching of the faith as long as they complied with the laws of the empire.

The second of these influences was that of the Greek culture which was, at that time, widely diffused throughout the empire. The Greek language is the most marvelous instrument of human thought ever devised. It was the language of the orator, the poet, the philosopher, and most properly became the language of the Gospels. It was carried into the eastern world by the armies of Alexander, and though his empire soon fell into fragments, the influence of this tongue was left wherever he had gone, so that the Greek became, in the second and first centuries before Christ, a well-nigh universal language, and everywhere educated men were able to understand and speak Greek, so that the apostles could reach large masses of people without the necessity of studying or of knowing the dialects of the ancient world, which there seems to be no evidence that they ever acquired. The miracle of Pentecost stands as a solitary instance. The Greek was a gift of tongues to the early preachers of the cross, and added vastly to their equipment.

Jesus' appearance was the distribution of the Jewish people, His own countrymen, in every part of the known world. That distribution began with the fall of Samaria in 722, was continued with the exile of the Jews into Babylon in 586 and the flight of many about the same period into Egypt, and reached its culmination in the wide diffusion of this people throughout the empire, for commercial privileges offered by the Roman government, so that they constituted no small element in every great city. This gave the apostles, who were themselves Jews, a point of departure in every province. They always went first to the Jewish synagogues, and tried to convert their countrymen to the new faith, failing in which purpose, they moved out into Gentile circles. But they at least felt that the Jewish quarters were, in a sense, their own because of the bonds of the race.

These three elements, therefore, met together to constitute the nick of time for the beginnings of Christianity. It is not a mere coincidence that the inscription upon the cross of our Lord was in Greek, Latin and Hebrew, for the three civilizations met together at the foot of that cross, to acknowledge indeed, though perhaps unconsciously, that Jesus was King.

Herbert L. Willett, Director,

WONDERFUL CURES BY SWAMP-ROOT.

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65th Police Precinct, Greater New York.

Dr. Kilmer & Co., Binghamton, N. Y.

Nov. 11th, 1899.

In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remain, Yours very truly,

JAMES COOK,

HUGH E. BOYLE,

JOHN J. BODKIN.

Officers of the 65th Police Precinct, Greater New York.

What a Woman Says of Swamp-Root.

very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me.

MRS. H. N. WHEELER.

Among the many famous cures of Swamp-Root investigated by the "Christian Century," the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all disease have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart,

breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the Chicago "Christian Century."

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

THE HOME.

TEENY, WEENY FELLERS.

Teeny
Weeny
Li'l fellers
Has no fun at all.
Jus' when 'ey is playin' hardes'
Hears somebody call:
"Johnnie-e-e-e-e-e-e-e-e!"
You-u-u-u-u, Johnnie-e-e-e-e-e!
Come-right-home-'is-minute!
Awful aggravatin', ain't it?
Has to stop our play
An' go home so's ma can tell us,
"Don't go far away!"
Dess makes me so mad!

Teeny
Weeny
Li'l fellers
Pas is awful queer!
Jus' as soon as supper's over
Mos'ly always hear:
"Johnnie-e-e-e-e-e-e-e-e!"
You-u-u-u-u, Johnnie-e-e-e-e-e!
Run-away-to-bed-now!"
Nen pa puts his overcoat on,
Says to ma, "Don't wait;
Have to go down to the club an'
Reckon I'll be late!"
Dess makes me so mad.

Teeny
Weeny
Li'l fellers
Don't 'ey get it tho'!
What a time 'ey has wif sisters,
Speshly when 'ey go:
"Ma! ma! Oh, ma! ma!
Make Johnnie-e-e-e-e-e-e-e-e!
Come right up-stairs!"
Sisters always hollers 'at way
When 'ey has a beau;
Nen the beau don't give no nickels,
'Cause ma makes us go—
Dess makes me so mad!

Teeny
Weeny
Li'l fellers
Sometimes can't keep well,
Speshly if 'eir bigges' brother,
He starts in to yell:
"Johnnie-e-e-e-e-e-e-e-e!"
"Did yo'-use-my shavin' brush
To-black-your-shoes-jus'-wait
Tel-I-catch-you-Johnnie-e-e-e-e-e!"
'At's the way wif bigges' brothers;
Everyfing 'at's did
Flies right off an' goes to work an'
Blames it on the kid—
Dess makes me so mad!

—Baltimore American.

THE STORY RUTH TOLD.

We were sitting on the piazza in the pleasant time "between the lights," talking about the Tissot paintings.

"They are interesting, certainly," said Esther, "from their faithful study of local conditions; but personally I shrink from any portraiture of the Master."

"Yes," said Theresa, "I sometimes wish that even Raphael had restrained his brush from the attempt to depict that face!"

"O Triss," said Karl, "you would not deprive the world of the Sistine Madonna!"

"No," said Theresa, musingly, "and yet, when you think of it, a face is thrust upon your imagination and memory that has really no right to be there. It is not the face of the Christ-child, and you know it isn't, and yet for its dignity and beauty the race has enshrined it. All paintings of the man Christ Jesus positively afflict me. I love best glimpses of the Christ that I catch in the everyday saints that I know and love."

"I had just such a glimpse to-day," said Cousin Ruth, who had arrived by an early afternoon train from town. "I was never more impressed by a slight action. I was

almost the first person on board of the noon train. Shortly after I had taken my seat a lady entered and sat down directly in front of me. She was one of those elegant tailor-made, silk-lined people who live on the Ridge back of us here."

"Tall?" inquired Esther, drawing her chair a little closer to Ruth.

"Yes, quite so."

"Dark eyes, and a little scar on one cheek?" asked Theresa.

"Yes," said Ruth.

"O girls," exclaimed Theresa, sitting up straight in the hammock, "it's Mrs. Leonard Leverett Courtney herself, a perfect princess! And to think, Ruth, that you sat right by her. Why, she's worth millions, they say, but not at all worldly, and very charitable and devoted to her church."

"Please go on, Ruth," said I.

"Well," said Ruth, "this wonderful personage had a small paper bag in her hand."

"Never!" came in a duet from hammock and steamer chair.

"A fact, nevertheless," said Ruth. "Just as this lady was seated another lady, evidently an acquaintance of the first, came along the passage, and, expressing surprise at meeting her, took the vacant place at her side. They spoke quietly, but were so near to me that I could not avoid hearing the conversation."

"You will pardon me," said the first—your Mrs. Leonard Courtney, Triss—"if I eat a biscuit."

Here Esther fairly gasped, and Theresa fell back upon her denim cushions.

"Then," continued Ruth, "Mrs. Courtney went on to explain that she had gone to town early that morning and had been rushed with business up to within fifteen minutes of train time, and had not a minute for luncheon. She said that if she did not take a little food then she would be obliged to spend the afternoon in nursing a bad headache. Her friend smilingly refused to help herself from the proffered bag, and said, 'How delightfully democratic!' They chatted pleasantly together of the comparative merits of different steamship lines. In the meantime 'the princess' daintily nibbled a biscuit or two, and having neatly closed the paper bag, deposited it on the floor."

"Just as the train was pulling out of the station a tall, awkward, shuffling country lad entered our car and stumbled into a seat opposite the two ladies. He had a kindly face, but seemed very ill at ease in a new suit of coarse clothes a size too large for him. When this station was called off no one in the car arose to leave except Mrs. Courtney, her friend and myself. I had started first, and so was ahead, and just as I reached the door I turned a little to look back, and saw the lad I have mentioned dive suddenly across the aisle into the opposite seat, emerge with that little castaway bag, and hasten clumsily after Mrs. Courtney. He touched her arm, and said, flushing crimson:

"'Haint yer left suthin'?"

"Many women would have simply disclaimed the previously rejected parcel. Mrs. Courtney looked, took the bag from his great brown hand, and said, kindly: "Thank you, sir, very much."

"She spoke as if he had conferred a great favor upon her. Her friend asked her why she took it."

"I would not wish to embarrass that poor boy," I overheard her say as she went down the steps. "It would have been annoying to him to turn back before that whole carful of people, all aware of his mistake."

"What impressed me yet more was the fact that, as she stood on the platform waiting for her carriage to drive up, she still held the parcel, and did not drop it until the train had moved by. I thought of the happiness in the heart of the lad

that he had been able to be of real service, as he supposed, to a fellow-traveler. Theresa, I had a glimpse of the Christ, of His delicate consideration, His insight and sympathy. Mrs. Courtney is the sort of 'princess' that takes rank in the kingdom of heaven."

"I'd like my life to be a bit of canvas on which God can outline the image of the Savior," said Esther, quietly.

"Such a work is immortal," replied Theresa.

Silence fell on our little group, and in the stillness, broken only by the slight sound of the swaying hammock, Ruth began to sing softly:

"More about Jesus would I know, more of His grace to others show."

Esther's tender alto joined in the heart-felt hymn, and to each one of us it was a prayer.—Mrs. Nathan G. Cheeney in *Christian Advocate*.

North Galveston.

Between Houston and Galveston, Texas.

(Written by Hon. Thos. B. Bryan.)
This little burgh, with houses few,
An embryo town, unique and new;
Between two marts of trade here lies
Two rivals strong for wealth and size.
North Galveston enjoys the scene;
Those rivals keen—herself serene.
And when their men shall long for rest,
This spot with homes shall serve them best.

Escaping here the busy throng,
Man may, indeed, his life prolong,
A life worth living while it lasts,
No chilling snows, no wintry blasts.
Such suburb homes one learns to love,
Rich soil below, bright skies above.
Here height and sand make drainage sure.

Encircling seas—no air impure.
Here warmth of sun, and balmy air,
Magnolia bloom and juicy pear.
Such luscious fruits and lovely flowers.
Lend charm to life—beguile the hours.
Here oyster banks have lengthy reach.
Here boating fine, and tempting beach.
With fish and fowl the bayous teem,
The sportsman's home, the angler's dream.

To those engaged in grave pursuits,
To till the soil for choicest fruits,
The yield is rich beyond compare,
The challenge open everywhere.
When plow or spade its work has done,
There's ample sport for rod and gun.

Have You Eaten Too Much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, a few drops in half a glass of water gives quick relief.

Florida, West Indies and Central America.

The facilities of the Louisville & Nashville Railroad for handling tourist and travelers destined for all points in Florida, Cuba, Porto Rico, Central America, or for Nassau, are unsurpassed. Double daily lines of sleeping cars are run from Cincinnati, Louisville, Chicago and St. Louis through Jacksonville to interior Florida points, and to Miami, Tampa and New Orleans, the ports of embarkation for the countries mentioned. For folders, etc., write J. K. Ridgely, N. W. P. A., Chicago, Ill.

"SNAP SHOTS."

A LARGE number of engraved views of varied scenery in the famous zinc fields of south-western Missouri, mailed free, along with "Tales of Fortune," telling all about the zinc industry of Missouri and how a small sum can be invested to good advantage. Address, WALTER SAYLER, 171 LA SALLE ST., CHICAGO, ILLS.

PERSONALS.

L. A. Hussong is in a splendid meeting at Summit, Nebraska.

I. H. Fuller is holding a Bible institute at Wapello, Iowa.

T. J. Dow has been conducting a profitable meeting at Boon, Ia.

B. S. Denny will resume his Iowa notes for The Christian Century.

W. B. Taylor returned to Asheville, where his wife is greatly improving.

Dr. George W. Sweeney has been suffering from bronchial trouble for some time.

J. M. Lowe writes his first Des Moines letter in The Christian Century this week.

A. J. Armstrong takes charge of the church at Delavan, Ill. He reports the prospects as good.

D. L. Dunkleberger changes his address from Eldora, Ia., to Marion. The work at the latter place starts off well.

J. H. Goldner, formerly pastor at Chagrin Falls, O., has been called to the pastorate of the Euclid Avenue Church, Cleveland.

The meeting held at Pittsfield, where R. F. Thrapp ministers, resulted in over 100 additions. J. V. Coombs was the evangelist.

Nelson G. Brown, Ottumwa, Ia., is in a meeting with his home church. There were fourteen added last week. The meeting continues.

John L. Brandt, with several others, will visit Europe and Palestine this summer. They will forego a call at Lady-smith on this trip.

Bruce Brown writes of his Denver pastorate: "I am delighted with the field." He was favored with fifteen additions the first three Sundays.

M. O. Narramore's sister, Mrs. W. E. Tucker of Lena, Ill., was buried last Thursday. She was a member of the Central Church, this city.

Jay O. Rose, the pastor, is in the midst of a splendid meeting with the Lebanon (Ind.) church. Meeting eight days old, with twenty-seven additions.

The churches at Soldier and Havensville, Kas., have extended to W. M. Mayfield a unanimous call to remain indefinitely as their pastor, which he has accepted.

The church at Boone, Ia., is enjoying a good meeting at present, led by T. J. Dow of Iowa City and Singer A. O. Hunsaker. J. M. Hoffman, their efficient pastor, is leading the church on to victory and success.

Carey Morgan will hereafter write the column entitled "The Religious Outlook." Bro. Morgan will make this one of the most interesting and profitable features of the paper. He will notice from week to week the world movements in thought and work.

W. O. Lappin, late pastor at Saybrook, Ill., and Miss Cora Dahl were married at Saybrook, Jan. 24. S. S. Lappin, state evangelist, performed the ceremony. J. C. Lappin, pastor at Saunemin, was in attendance, as was also R. E. Thomas, pastor at Petersburg, whose wife is sister to the bride.

It would please me greatly to exchange fields with some strong man whose work is not far from Chicago or Indianapolis. I desire that to exchange shall be for a few weeks, or months perhaps, to begin any time from May 1st to some time in June. The importance of the work here can be seen by referring to the A. C. M. S. jubilee report. Galveston has the finest beach and sea bathing in the country. The summer temperature does not reach so high a point as in the north central states of the Mississippi Valley. Any interested preacher will please write me.

Jesse B. Huston.

1901 Avenue M, Galveston, Tex.

A TERRIBLE CANCER OF THE BREAST CURED BY ANOINTING WITH OIL.

Baltimore, Md., Jan. 31, 1899.

Dr. D. M. Bye, Indianapolis, Ind.

Dear Friend: I write to let you know how my breast is. Well, it is all healed over. I still dress it with mutton tallow and absorbent cotton. There is no scab. Looks nice and clean. Doctor, please advise me if there is anything more to do. I remain your grateful patient,

Anne Clarke,

2027 Ramsey St.

P. S.—Doctor, my neighbors think it is a miracle to see what your Balm Oils have done for me.

A. C.

Books and papers sent free to those interested by addressing Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

Wealth, Health, a Home and Income for Life.

The following extract from the pen of the Hon. Thos. B. Bryan fell under the observation of the writer—shortly after the last article in these columns by him had been written:

Self-supporting homes.

Ten acres enough.

Climate healthy and delightful all the year.

Winters warm. Gulf breezes in summer.

Strawberries and roses in mid-winter. Earliest fruits, commanding highest prices.

Salt water surrounding three sides.

Wild fowl and fish abundant; unexcelled.

Paradise of sportsmen the year round. Boating and bathing. Famous oyster beds.

Abundant rains, high land, perfect drainage.

Salt air; no marsh; no malaria; no sun-stroke.

Fuel cheap; about \$10 the whole year.

Drinking water excellent. Artesian wells.

Two crops a year of fruits, vegetables and grass.

Life prolonged and worth living in North Galveston, midway between Houston and Galveston.

Railway and boat transportation.

Home-seekers are invited to study closely, and not as the mere reading of an advertisement, all the foregoing statements concerning North Galveston, is vouched for by the undersigned. He endeavors to be conservative, often deemed "excessively" so, and is opposed to all exaggeration, such as claiming, as some do, for North Galveston, the promise and prospects of "a great city," which he expressly disavows, for it is now a very small village and likely to be a suburban town, and yet he unhesitatingly declares that in his journeyings of many years among the famous climatic resorts of both continents, he has found no better climate, if, indeed, any, equal to that of North Galveston. Although he does not share the expectations of some that it is destined to become a commercial or manufacturing city of prominence, he does regard it as possessing peculiar advantages of soil, climate and surroundings such as might render it a very healthy and delightful resort for those desiring to escape the severity of our northern winters, and also as specially inviting to anglers and those fond of gunning, boating and bathing; while offering, at the same time, most profitable homes to the industrious tillers of the soil. Nowhere can land be found more prompt to reward the gardener or the fruit grower, and the writer has feasted upon ripe strawberries, figs and many other fruits, as well as vegetables, gathered in the middle of Decem-

ber from orchards and gardens of this semi-tropical region.

Capt. McDougal, the well-known inventor of the "Whaleback" (and whose practical knowledge of our country and excellent judgment have commended him to railroad companies as an expert, whom they employ), visited North Galveston, with other points in such an interest, and reported thus: "I have been through the wonderful progress of the northwestern cities, Duluth and West Superior, from the start; have been all along the Pacific coast and through the Puget Sound country, and have now inspected nearly all the Texas coast; and, frankly, among them all, North Galveston has by far the finest site for a city I have ever seen."

In the same direction there may be quoted the utterances of Major H. M. Stringfellow, the most noted and successful horticulturist and fruit grower of the coast, and whose land ownership, like that of Capt. McDougal, was not at North Galveston, neither having a dollar's interest there and both entirely disinterested. Major Stringfellow said of North Galveston, and for the publications, it received: "This is the finest location on this coast for a city; no other will compare with it. Here is where the city of Galveston should have been," etc. "It has high elevation, good drainage and pure water—these are the advantages a city should possess. The soil here is also the finest for fruit along the coast, and is much better than that where I live."

Many others could be quoted, but let this suffice, as the honest admission of an experienced and most successful fruit grower, whose income for a year from thirteen acres in pears exceeded five thousand dollars, and yet who frankly concedes superiority to the soil of North Galveston.

Thomas B. Bryan,
Chicago, Ill.

This is a true statement and more—the half (Bro. Haley stated to the writer while in North Galveston the early part of last October)—the half has not been told. Bro. J. C. Mason of Houston, said: "I thought I had been over the entire coast country, but here is one spot I never saw before. It is simply grand. God has done all that God could do for this peninsula, and it now remains for man to take it and embellish it." This is what the North Galveston Fruit Plantation Co. intend to do—and they are asking your co-operation, and are offering to let you in on the ground floor. It is truly the chance of a lifetime, and wealth, health, a home and income for life for only \$10.00 down per acre and \$2.00 per month for 45 months. This puts the land under fruit. A person can live comfortably off of five acres of this land after trees are bearing. On ten acres he can live well and lay up from \$500 to \$1,000 per year. This is not a fairy tale, but actual facts. Each bond of the North Galveston Fruit Plantation Co. represents one acre of ground, and the party who holds it can turn it over and get his land any time after May 5, 1903, and get it all ready for him to go to work on. If having been planted with fruit trees in the meantime by the company.

Remember, preachers and brothers especially, the sainted A. M. Atkinson's advice to you, let some one else do a part of the sacrificing and giving, and you lay up at least a part of your earnings for the time when you will have crossed the "dead line" in the ministry. Here is an opportunity for you. Remember, too, that there is only a limited number of these bonds, so order now; do not put it off. Address the North Galveston Fruit Plantation Co., 510 Monadnock Block, Chicago, Ill., or, yours fraternally,

W. S. Broadhurst,
Chicago, Ill.

CORRESPONDENCE.

COLORADO.

Denver Letter.—A few weeks ago I had little thought that this hour would find me in a new home, a thousand miles from Chicago, writing for my old friend with a new name—The Christian Century. But in these busy, modern days we meet unexpected changes with great nonchalance, especially when the aforesaid changes promise a greater degree of usefulness and happiness.

The saddest part of a preacher's life is the breaking of associations that have bound him to the dearest friends that the heart can know. It was a heavy cross for me to leave the West Side Church of Chicago, for I believe that field is only ripening for the harvest. More than three hundred members were added to that congregation during the past two years, and I am sure that there has been an equal growth in grace and in the knowledge of the truth. During this time we were greatly hampered for room, having only the Sunday school department of the building completed, and now that the beautiful and commodious auditorium is being completed it would seem that the opportunities for advancement and better work are greatly multiplied.

Next to parting with the church that I had learned to love so well, my greatest regret was occasioned by the thought of leaving the delightful fellowship of our ministerial association. This association is very unique in its character, for every member is both a pedagogue and a scholar, and its curriculum embraces some of the things we know and all the things that we do not know. It is the prototype of the department store, for you can get anything you want for the asking, and sometimes you get what you don't want without the asking. I like our preachers in Chicago better than any others that I have ever met, and had I stayed a little longer in the city by the inland sea I think that I could have led them all away from grievous heresies into the calm and peaceful paths of orthodoxy. This laudable effort I now commend to the editor of The Century, whom I believe to be a very safe and courageous guide in the labyrinth of speculation. In my humble judgment the first decade of the twentieth century will witness the greatest advance that the Christian Church in Chicago has ever made. Under the leadership of our twenty-five splendid preachers I believe the greatness of our work is to be in proportion to the greatness of the city. I trust that in this larger work The Christian Century may ever be a torch lighting the way to victory.

What a comfortable experience is the ordinary journey of a thousand miles in a palace car on a great trunk line leading from Chicago towards the West! With porters and waiters to attend to your every want, with exquisite cuisine in the dining car, with a select library at your disposal, with flying fields and cities and rolling rivers as an ever changing panorama before your eyes and with the majestic mountains capped with the eternal snows rising in the far distance, one can pass the hours in luxurious ease and quiet meditation. But this last item did not fall to my lot, for all day long my typewriter clicked away on the table before me as I tried to reduce piles of work that had accumulated during the busy week preceding my departure. If a preacher were not compelled to eat and sleep he would have just about enough time to attend to the necessary work that falls to his lot. I wish that I were an editor and then I would have no worry at all and only enough work to while away my time.

Denver ranks as one of the most beautiful cities in America. One glance at the map will convince any inquirer that it is also to be one of the largest, for it has no competitor in all this great section of the world, comprising tens of thousands of square miles. Of its growth and surprising resources I will speak in another letter. Thousands of people have come from every part of the land to make their homes here, because of Denver's unsurpassed climate and beauty of situation. Every church in the city is being constantly strengthened by people of culture and wealth, who move here on account of their health. The Central Christian Church has representatives in its membership from almost every state in the Union, and the character of its clientele gives it a social prestige and a commanding place in the city. This congregation is supposed to have music equal to any in the city, for which it pays \$1,000 per year. Great preachers like Craig, Hobbs, Radford, Ingram, Richardson, Aylesworth and others have made the influence of this pulpit be felt far and wide. It is a high honor to receive the mantle of such prophets, of such great and good men. We have five good churches in Denver, and of their work I will speak in the next letter.

Bruce Brown.

VIRGINIA.

To the Churches of Christ in Piedmont District: Bro. F. M. Anderson, representing the State Board, has proposed that our District Board co-operate with the State Board in the work of evangelization. By such co-operation the offering for district evangelizing will be done away with by being included in the offering for state work; none of our district work except evangelization and the offering for it will be affected. The State Board will receive all the money the district contributes for evangelization, and with the advice of the District Board will spend in Piedmont District such amount as the judgment of the State Board warrants.

The following reasons influence us in favor of the proposition:

First. The plan has worked well in other states.

Second. We have confidence in our State Board and are willing to trust them in the use of the money raised in the district for evangelization.

Third. If we co-operate we shall have free of charge to us an experienced man to raise money in the district for the work of evangelizing.

Fourth. Instead of an offering for district evangelizing and one for state work, there will be but one, and that for the combined work.

Fifth. Our co-operation will encourage and strengthen the State Board in their work and thus benefit both district and state.

For the above, and other reasons, we, your District Board, recommend that the proposition of the State Board be accepted. Yours in Christ,

Bernard P. Smith, Chairman.

C. H. Walker.

W. J. Norford, Secretary.

PENNSYLVANIA.

W. H. Book of Virginia is assisting F. F. Bullard in a meeting at Greensburg. Bro. Book is one of our most successful evangelists.

The new work at Turtle Creek is now successfully under way. They dedicated their chapel last Lord's Day with appropriate services. T. E. Crambley of Pittsburgh preached the opening sermon and addresses were made by a number of the prominent workers of the Greater Pittsburgh District. The Sunday school at this

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address **MACBETH, Pittsburgh, Pa.**

place is growing rapidly, having doubled in the last three months.

Five additions are reported in the meeting in Connellsville, in which Dr. I. A. Thayer is assisting Pastor Warren.

The annual report of the East End Church, Pittsburg, shows a most commendable activity, especially in matters of finance. The net amount raised by the church in all its departments during the year is \$10,034.39, making an average of about \$30 per member for the entire membership. The gifts to local missions amounted to nearly seventeen hundred dollars.

The church in Bellevue is about three years old. It started with twenty-three families represented. It has now a membership of 120. About \$15,000 has been raised in cash and pledges for the building and lot. The church raised over \$1,150 last year for current expenses. The interest is increasing steadily and the congregation sees good times ahead.

The Scoville meeting at Allegheny continues with unabated interest.

M. B. Ryan.

Allegheny, Jan. 27.—Have been here eighteen days and have 116 added. Will continue one week. We had a men's meeting in Auditorium and women's meeting below in large L. S. O. C. E. rooms Sunday night. Both services in progress at the same time. I spoke to ladies first and then went above and addressed the men's meeting. The ladies packed their room in eight minutes and we had to close the doors. The upper auditorium and gallery and all was filled and I never saw such a men's meeting. The janitor of Presbyterian church across the street tells me those turned away crowded their church.

Charles Reign Scoville.

BIBLE COLLEGE AT HOME.


Thorough Bible Course by mail, leading to diploma and degree. Terms, only \$1.00 per month. Circulars for stamp. Write

Prof. C. J. Burton,

Christian University, Canton, Mo.



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Cures scalp diseases & hair falling. 25c and \$1.00 at Druggists.



PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

OHIO.

The name of this paper—The Christian Century—served as a text for an address before the annual meeting of the Columbus Christian Endeavor Union by this scribe last week. After assuring the young people that the editor was orthodox as to the time of the beginning of the new century, some reasons were given why we may hope for the next to be pre-eminently a Christian century. The past century, or rather the last quarter of it, has witnessed great things in the religious world. The great Moody revivals all over the country; the wonderful union meetings led by such men as Chapman and Mills; the Student Volunteer movement; the Christian Endeavor movement; the will of Christ in conduct—"What would Jesus do?" the social settlement as a factor in city redemption; the all but universal demand for a higher degree of civic righteousness and independence in politics. These movements, sentiments and forces form a mighty army, ready marshaled, equipped and drilled ready for a united onslaught against the Prince of Darkness in the next century. Not only is this true so far as the force is concerned, but the field is open. The herald of the cross can enter any port. As the "stars in their courses fought against Sisera" so all things within and without the kingdom seem to look forward to a Christian century. You were most fortunate and happy, therefore, in finding a new appellation for the paper.

The first issue of the new Ohio monthly called the Ohio Work, has been received. It is a bright, newsy, instructive and inspiring eight-page paper. The Disciple Publishing Company of Cincinnati look after the mechanical make-up in a creditable way. Secretary Bartlett is already sounding the bugle for 1,000 delegates at the state convention at Mansfield in May. The best convention in our history is the watchword. The Ohio work is moving. There remains very much land yet to be possessed.

Ohio has one senator, at least, who accepts no bribe from a corporation. He walked seventy miles when the legislature opened, rather than use the pocketful of passes so kindly furnished by the railroads. This self-same man has introduced a bill, very short and pointed, which, if passed, will annihilate completely the cigarette business in this state. May his tribe increase.

Just one more month till the collection for Foreign Missions. Let March 4 be our "inauguration" day, when we shall stop playing at this, the real business of the church, and get down to hard work and bring such an offering as will be in harmony with our ability. Teach the people and they will give liberally. About all some churches know of foreign missions is an annual tongue-lashing for their stinginess. No wonder they don't give more. Wake up, Bro. Preacher, and study to show thyself approved unto God a workman that needeth not to be ashamed, rightly setting forth the facts, motives and opportunities of foreign missions.

C. A. F.

Columbus, Ohio, 1068 Oak street.

Cleveland Letter.—The many friends of Rev. John M. Atwater will be pained to hear of his death, which occurred in this city, Jan. 17. He was born in Mantua, Portage county, Ohio, in 1837. He received his academic education at what is now Hiram College and afterward took a course at Oberlin College, graduating with the class of 1863, after which he returned to Hiram as a teacher. Later he became professor of Latin and Greek and afterward president of that institution. From this time up to within a few weeks before his death his life was spent in teaching and preaching. He held several

prominent pastorates at Wauseon and Ada, Ohio; Worcester, Mass.; Springfield, Ill., and the Franklin Avenue Church here in Cleveland. In 1896 he became a professor in Eureka College and was afterward elected president of Central Christian College at Albany, Mo. Here he remained about a year, when failing health compelled him to resign. He went to North Carolina, but last year returned to Cleveland, Ohio, for medical treatment. But since his return he was a prominent figure in the Cleveland Ministerial Meeting and supplied various churches on the Lord's Day. He took an active part in our last district convention, which was held in November at Bedford, where, with his characteristic dignity and earnestness, he conducted the ordination of the writer of this sketch. The funeral was attended by a large concourse of friends at the Franklin Avenue Church, Jan. 20. Appropriate remarks were made by the pastor, Rev. W. W. Sniff, after which Rev. R. Moffatt paid a beautiful tribute to Bro. Atwater, speaking particularly of him as a man, emphasizing his strong character, his deep sense of purity and uprightness and his intense earnestness as a faithful preacher of the Word. He was followed by Prof. E. B. Wakefield of Hiram College, who spoke affectionately of Bro. Atwater as a teacher and lifelong friend. He said that of all the lessons which he prepared for recitation during his college days none were learned so thoroughly as those under the instruction of Prof. Atwater, and that when he was inaugurated president of Hiram College in the days of great sacrifice and hardship, James A. Garfield remarked: "It is a matter of congratulation that in this crisis we can command the service of a man of such dignity, of one who is such a Christian gentleman, as John M. Atwater." All that he had, and all that he was, he called God's. His life was one of intense labor and sacrifice for principle, and there will follow him through all the years the gratitude of the lives he has blessed. After these words of eulogy and respect the remains were conveyed to their final resting place at Bedford, Ohio. Bro. Atwater is survived by a wife, one daughter and two sons. The elder son, Rev. Ernest R. Atwater, is a missionary of the American Board in China.

J. H. Goidner, formerly pastor at Chagrin Falls, Ohio, has been called to the Euclid Avenue Church.

R. Timme is doing a much needed work at the Andrews' Memorial Church. This is a German church. Eighty-five per cent of the population of Cleveland is foreign, of which 120,000 are Germans.

E. H. Olmstead.

26 W. Hudson street, Cleveland, Jan. 22.

CANADIAN LETTER.

The church at St. Thomas is in the midst of a meeting that promises well. At the end of the first week there are seven additions, adults.

The churches at Everton, Mimosa, Toronto, Toronto Junction, Wychwood (Toronto) and Hamilton are all pastorless at once. These are all large centers except

IT'S WORTH YOUR WHILE....

to investigate the difference between our prices and those of agents and dealers for the same grade of work.

...WE DO NOT SELL...



No. 47½—Single Strap Harness. Pri. with nickel trimmings, \$9.50. As good as sells for \$6.00 more.

through agents or dealers, therefore we do not have them to protect, and in making our prices are enabled to insure them as low as the grade of work we manufacture can be sold. We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world selling direct to the user exclusively. We make the styles of vehicles and 65 styles of harness and ship anywhere for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles.

ELKHART CARRIAGE & HARNESS MANUFACTURING CO., W. B. PRATT, Secretary, Elkhart, Indiana.



No. 191—Buggy, with leather quarter top. Price with shafts, \$33.00. Guaranteed as good as others, and for \$25 more than our price.

Overcome Constipation

before you can expect to have good health. The thirty feet of intestines in the human body need careful attention, and thorough, but not violent, cleansing to insure health. All the impurities and disease germs are easily expelled by using

Dr. Peter's Blood Vitalizer

—Endorsed by four generations.

It is the discovery of an old German physician—has been in use for over a century and while it cleanses and tones the blood it invigorates and builds up the entire system.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles—direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY, 112-114 South Hoyne Ave., Chicago.

FOR 14 CENTS

We wish to gain this year 200,000 new customers, and hence offer

1 Pkg. City Garden Seed,	1c
1 Pkg. Earl's Emerald Cucumber Seed,	1c
1 " La Crosse Market Lettuce,	1c
1 " Strawberry Melon,	1c
1 " 11 Day Radish,	1c
1 " Early Ripe Cabbage,	1c
1 " Early Dinner Onion,	1c
3 " Brilliant Flower Seeds,	1c
Worth \$1.00, for 14 cents.	\$1.00

Above 10 Pkgs. worth \$1.00, we will mail you free, together with our great Catalog, telling all about **SALZER'S MILLION DOLLAR POTATO** upon receipt of this notice & 14c. stamps. We invite your trade, and know when you once try Salzer's seeds you will never do without.

\$200 Prizes on Salzer's 1900—rarest and earliest Tomato Giant on earth. F-316

JOHN A. SALZER SEED CO., LA CROSSE, WIS.

FERRY'S SEEDS

Thousands of gardeners depend on Ferry's Seeds every year and never suffer disappointment. Cheap substitutes bring loss, not paying crops. It pays to pay a little more for FERRY'S SEEDS. Five cents per paper everywhere, and always worth it. Always the Best. 1900 Seed Annual free.

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310 First Premiums

Awarded to the **PRAIRIE STATE INCUBATOR**, Guaranteed to operate in any climate. Send for catalogue.

PRAIRIE STATE INCUBATOR CO. Homer City, Pa.

the first and afford a rich field for the right reapers.

There are also several congregations in the maritime provinces needing ministers, though we are glad to know St. John, N. B., has secured the services of Dr. R. Bentley Ray.

In the first Canadian letter, issue of Jan. 11, some mishap removed the name of our new professor in the College of the Disciples at St. Thomas. It is J. T. Bridwell of Hiram. Prof. Bridwell has prepared some highly interesting, scientific, popular lectures, which will be delivered in the church after our meeting closes, in aid of the laboratory fund. He regularly preaches for the congregations at Winger and Rosedene.

Apropos of the tract question, which is an important one, we would advise any congregation of disciples suffering from misunderstanding or desiring to advance the plea, to reprint J. H. Garrison's "Why I Am a Disciple," from the pages of "The Coming Age," of Boston. In our humble opinion there is none like it; no, not one. The writer secured the permission of the editor and printed 3,000 copies for free distribution in St. Thomas, and at various places ministered to by the students. They create a decidedly good impression. It is very easy to do a large amount of irreparable injury by the circulation of the wrong kind of tracts—and such there are.

E. E. Crawford.

NEBRASKA.

Secretary's Letter.—Bro. A. L. Zink of Richland, Iowa, has located with the church at Tecumseh.

A. L. Finch of Kansas had appointment to preach at Red Cloud for the 18th to the 21st inst., with a view to locating.

W. T. Hacker is reported to have been at Pawnee City. We would be glad to have him locate in Nebraska again.

T. A. Lindemeyer is in a meeting at Eddyville, where we have a number of brethren. He reports a good interest.

The report that Bro. Forell had taken the pastorate of the Kearney church is not true. Bro. Forell has his time occupied. He has spoken for the church in the absence of other preaching lately. This congregation needs a good man. Bro. Forell is interested in securing for them such a one as they need.

V. E. Shirley will begin a meeting for the church at Belvidere about Feb. 1.

Bro. Hussong and wife are busily engaged at Summit.

The meeting at David City prospers.

The church at Ulysses has purchased a building and a lot and will have a parsonage adjoining the church. This is a much needed improvement. It often happens that the minister is unable to find a suitable place to live in in the smaller towns, as the houses to rent are generally quite small and often unfavorably located. When a suitable house is to be had it frequently takes a big slice off his salary to pay the rent. Churches that are out of debt should provide a parsonage, as the rent from it would in a few years pay the original cost.

At the meeting of the board last week the convention for this year was definitely located at Bethany, according to the offer and invitation made by the church there. The grounds that will be occupied are about three-fourths of a mile south of the university and will be very pleasant. The time is the last full week in August. Already the plans are being laid to make this a most profitable and enjoyable occasion. The program will be carefully prepared and the arrangements for the comfort of the people will be as complete as we can well make them. It is not too early to begin to get ready to attend this great meeting. The location is central as to railroads and access to the grounds will be arranged and made comfortable.

Appropriations were made by the board to the work at Chadron, Fremont, Rising City and Seward at the last meeting. The secretary's mail brings increased appeals to the board for help, and appeals made by the churches to the general board are referred to us with the injunction to help, if we can, as they can make no more appropriations in Nebraska this year. Such wide fields and such open doors as wait for our entrance! The brethren will remember that I said early in the year we ought to have \$5,000 in Nebraska this missionary year. The present situation confirms my words. And why can we not have it? We are rich enough, and I can not believe that we are entirely unwilling. Perhaps we do not think about it enough. It is probable we do not pray about it as we ought. Why not send us a Life Membership pledge, now while you are thinking about it? Five dollars per year for five years.

I have just addressed a circular letter to the churches that have made no remittance to us this year. A duplicate apportionment letter was also inclosed with the letter, stating the amount of the apportionment. I hope for a prompt and general response from this letter.

Bro. Lee P. Bulta, a young preacher in southeast Nebraska, has taken the pastoral charge of the church at Du Bois for half time and desires to give the other half to some congregation within reach.

The following Bible schools observed Boys and Girls' Rally Day for America: Beaver City, Chester, Clay Center, De-weese, Dorchester, Fremont, Kearney and Wilber. We have just received the 40 per cent of this collection, which amounts this year to \$8.78. It is hoped that other schools will yet find time to take this offering and swell the receipts. We have hardly given this matter proper place in our thought. We must plan better for the coming year and make a more creditable showing.

A card from Sister Devries says that our beloved superintendent of Bible schools is not so well and that they have taken him to the home of his brother, who is a physician. Let prayers be offered all over the state that the efforts being made to recover his health may prove availing. In the meantime let the schools prove their loyalty by keeping up the work he has so patiently projected, especially the "Our Bible School Effort."

Ulysses.

W. A. Baldwin.

David City, Jan. 22.—Bro. L. A. Hussong, assisted by his talented wife as leader of song, is in the midst of a splendid meeting at Summit. The meeting is only about one week old and already the house is too small. Several have already been added to the number of the saved, and prospects for a great victory. Bro. Hussong is a strong Gospel preacher and is a power, as he preaches the truth in love. Our meeting in David City is now fifteen days old, with fifteen added. The interest is intense. Mrs. S. S. Atwood, assisted by a splendid chorus of forty-five voices, conducts a rousing song service.

Bro. W. A. Baldwin, corresponding secretary, was with us one night. He is one whom to know is to love.

Bro. A. S. Finch preached at Red Cloud last Lord's Day. He may preach a week or two—and perhaps if they both are suited—he may locate with them. Bro. Finch is a splendid, enthusiastic young preacher and loves the grand old plea of the W. T. Church.

Brethren, let us labor to make this a year of rejoicing because of men and women won to Christ and pointed to higher spiritual living.

Bro. George Smith begins at Cotner with the spring term to prepare to preach the Word. He is one of Butler county's

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best young teachers and has great natural ability for the high calling he has chosen.

Bro. H. H. Harmon is now in his fourth year here as pastor. Beloved by the church, respected by all, with his gifted wife he has and is doing splendid work.

S. S. Atwood, Evangelist.

Republican City, Jan. 27.—Jan. 3 Bro. J. R. Speck of Council Bluffs, Iowa, began a series of meetings for us and closed Jan. 24, with twelve confessing their faith in Christ. Great crowds attended. Bro. Speck is a man who dares to speak the truth, but in a gentle and Christ-like spirit. He conducts his meetings on the free-will-offering plan. We hope to have Bro. Speck with us again. Bro. E. L. Poston has been preaching every alternate Lord's Day for the past eight months, and the church has been growing spiritually, and more loyal to the cause than before.

C. H. Rush, M. D.

Bethany, Jan. 23.—Long live The Century! The work at Waco, where I minister one-half time, is still moving nicely. Perfect harmony in all departments. Four additions last Lord's Day by letter. We are making arrangements for a meeting soon. We expect G. W. Elliott, the South Dakota evangelist, to do the preaching.

Nebraska is a great field for the Church of Christ to work, and any young man who wishes to preach the Gospel in its purity can find no better place to prepare himself and find plenty of work than Cotner University.

O. A. Adams.

Kent, Jan. 23.—I have just closed a two weeks' meeting with the church at Randolph, O., with five baptisms. W. G. Oram is the faithful and intelligent teacher for this church. This is the third protracted meeting I have held with this church, the first twenty-nine years ago.

F. M. Green.

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WISCONSIN.

Milwaukee, Jan. 24.—Two dedications lately and one more close at hand. Richland Center's new house is the best in that splendid little city. Waupun Union Church of Disciples, Baptists and Free Baptists dedicated the 18th of this month. The building cost over \$10,000. Pardeeville is finishing a house costing about \$2,000, and it will be the best in the village.

Milwaukee will build in the spring. They have sold the old church, bought the new lot and have some \$6,000 in pledges. Bro. Calvin is busy. There were two or three baptisms here lately.

H. F. Barstow had a number of Indians in his congregation at Hickory recently. There is a reservation near. The brethren there presented him the price of a new sleigh. Hickory heads the list in offerings for the Boys and Girls' Rally Day. Three other Sunday schools came near giving as much.

J. H. Berkcy reports two additions—one at Twin Grove and one at Monroe, the latter being Wm. Trotter, a former preacher of the "Church of God."

Dr. and Mrs. Hopkins united with the church at Lynxville last week.

I recently held a short meeting at Werley, which I was compelled to close on account of my own severe illness, just when the interest was most promising. Three came forward, two being Geo. Pearson (the postmaster) and wife.

My next meeting will be at Footville, assisting Pastor Mutchler.

Our churches need to be warned again against strangers who claim to be preachers. Two of these inflicted themselves upon two churches within a year, costing the pastor in one place nearly \$50, of which he and the people were defrauded. Another recently invaded the state. Such fellows often have a whole pocketful of letters of commendation. Where did they get them? Give all such the cold shoulder.

C. G. McNeill,
State Missionary.

IOWA.

Des Moines Letter.—I have been requested to write a Des Moines letter for The Christian Century. First, let me congratulate the management of The Century upon having so happily chosen this new name, for certainly the time has come when a century may be called Christian. Men cannot be moved by a higher purpose than that of making the age in which they live a Christian age. So shall coming ages be, for the future is the child of the present. The world is climbing up into the centuries, and with the ascent there comes an expanding horizon. Never was sin so sinful and righteousness so powerful as in this age, when a whisper is heard around the world, and the deeds of today are in print tomorrow. The Christian Century "has come into the kingdom for such a time as this." Des Moines is just now in the heat of a saloon fight. The liquor men have filed their petition, which contained, according to their claim, a few hundred names more than is necessary. This petition is now being examined and it is believed enough names may be removed to break the petition. Several forgeries have been found. Forgery, fraud and perjury are the handmaids of the saloon business. The saloon is the "cage of every unclean and hateful bird." It is the hot-bed of crime, the hiding place of lust, the fountain source of poverty and wretchedness.

The meeting at University Place will close Sunday evening; thirty-three additions to the congregation to date. The attendance has been large. The sermons by Dean Haggard have been instructive and helpful.

Des Moines is soon to enter upon a



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union meeting with Dr. L. W. Munhall as leader. The meeting will begin Feb. 21 and continue three weeks. Dr. Munhall is well known and has been eminently successful. Numerous committees have been appointed and preparations are being made for a great meeting.

The East Side Church enters upon the new year with no current indebtedness, growing audiences and a closer fellowship. Recently the East Side High School held baccalaureate services in the church, the sermon being delivered by the writer. Last Sunday evening the C. W. B. M. gave their annual program. Mrs. A. M. Haggard, state president, delivered a thoughtful address.

The brick is on the ground for the new Drake Auditorium.

Bro. E. J. Wright, the efficient pastor at Valley Junction, is in an interesting meeting with home forces. J. M. Lowe.

Secretary's Letter.—Many cheering reports come from the field this week. Mrs. Ferrell of Creston writes of their C. W. B. M. day meeting. The pastor's wife, Sister Snider, delivered an excellent address, seven new members were gained, an offering of more than six dollars given and four subscriptions to the Tidings and one member for the Little Light Bearers' Roll. The inspiration to the workers and the help to the church can not be tabulated. Sister Ferrell remains the president for another year.

Ames writes of six new members added to their auxiliary. Sister Haggard spoke Sunday night at the east side. The results are not yet reported, but they could not fail to have a good meeting.

The secretary spent Sunday with Winterset Church. Bro. and Sister Dodkinson had everything in readiness. The evening meeting resulted in eight new names for membership and an offering for the general treasury of \$7.25. The auxiliary paid the secretary's expenses. Mrs. Dodkinson has done a fine work for this auxiliary.

We are most happy to report a new auxiliary at Highland Park, organized by the county secretary, Miss Florence Mills. Nine members gave their names at organization, but more will follow. Eight of the sisters will read the Tidings. The following officers were elected: Miss Mills, president; Mrs. J. W. Stiles, vice-president; Mrs. S. R. Macy, secretary, and Mrs. Stearns, treasurer. This organization is the fruit of most earnest prayerful labor on the part of Sister Mills, and we rejoice in her success.

Sisters, the conventions are coming on apace. Are you ready for them? Will you send a delegate? Is your dollar ready for convention expenses? Will you have a share in supporting the little Indian orphan supported by your district? Has your report reached the state secretary that your auxiliary may receive proper credit? Have you written your friends urging them to go? Will you go yourself? The success of these conventions depends on you. The central district will be held at Adel instead of Perry, Feb. 27. The S. E. at Ottumwa; S. W. Lean; N. W., Rockwell City; N. E., Cedar Rapids, following each other in the order within each successive week.

Annette Newcomer, State Sec.

Arlington, Jan. 26.—The Church of Christ at Arlington has scored a great victory. Under the leadership of Evangelist D. D. Boyle we began a meeting Jan. 26th, which closed Jan. 25th. We have been very visibly strengthened. Seventy-four made public confession of faith in Christ, sixty-two came for baptism. One of the sixty-two had been recognized as a member with us, but to our surprise had

never been baptized. One of the seventy-four, by the earnest solicitation of the M. E. preacher, joined his flock. Many of the weaker members have been visibly strengthened and all have been edified.

Bro. Boyle is strong in his condemnation of sin as well as in the plain presentation of the Gospel. With his torrent of well-chosen words he pleases, enthralls, convinces, convicts, saves. Large audiences attend his preaching. His methods are devoid of sensationalism. He rarely recites a story or relates an anecdote while preaching, though he has a store of them for conversation. He does not steal the hearts of the people from the pastor, but endears himself to all and strengthens the pastor with the people. Near 500 people, representing the churches and the community, rose at the close of the meeting to express their desire for his return next October to conduct another revival. W. M. Hollitt, pastor.

Sheldon, Jan. 26.—I have just closed an eighteen days' meeting for the state board at Cheneyville, Ill. There were nineteen additions. Seventeen by obedience, one reclaimed and one from the Newlights. The church will secure some one to preach for them one-half of the time.

H. M. Barnett.

Whitten, Jan. 24.—Our meeting at Tama, Ia., closed with forty-six additions. We began here Sunday morning. The house was well filled and there was one confession at the first service. Bro. Curless, the pastor here, has everything in good order and we hope to have a fine meeting. Lawrence Wright, Evangelist.

Monticello, Jan. 17.—Bro. Bateman closed a four weeks' meeting last Sunday evening, with eight additions. The Sunday school gave a splendid entertainment Christmas under the instruction of the pastor. Ruby Brazelton.

Wapello, Jan. 25.—Three more persons baptized last night. We began a normal Bible institute last night, and will continue it for some weeks to come. Hope to do much good in the work.

I. H. Fuller.

Chapin, Jan. 29.—Baptized a young man at Concord yesterday. Will begin my fourth meeting at Litterberry next Lord's Day. Joan W. Agree.

CHICAGO NOTES.

We are all delighted to have Bro. W. B. Taylor in our midst again and his church feels the inspiration of his presence. Sister Eva Lemert, who has had pastoral charge during his absence, has held the work up to high water mark with the assistance of the preachers in the city. Sister Taylor is still in Asheville, though her health is much improved.

The First Church, F. G. Tyrrell pastor, has decided to move from their present location to the hall on the corner of Grand boulevard and Forty-seventh street. That is a newer part of the city and is not so well church-ed as their present location.

Our meeting at the Monroe Street Church has been well attended in the past week and a number have been added to the church. Bro. C. C. Morrison, the pastor, is gathering around him a grand band of earnest Christians. Bro. Morrison is a strong preacher and his people are ready, under God, to do anything he asks of them. We may expect large things of this church in the near future.

J. H. O. Smith, O. W. Stewart, C. G. Kindred and G. A. Campbell preached one night each recently for L. G. Newcomer of the Garfield Park Church. The super-

intendent of missions, will preach for this church the evenings of this week.

The Englewood Church is moving forward with a rapid pace under the lead of their new pastor, C. G. Kindred. There were eight additions yesterday. Twenty additions in the last three weeks. They are working a plan that is to place them in a new building within the next two years.

The Chicago ministerial meeting Monday discussed the Boer-English war. One side pleaded for the right of way for the most Christian civilization. The other pleaded sympathy for oppressed humanity. It was a very interesting discussion.

Chicago has been honored recently by a visit from John G. Paton, the veteran missionary to the New Hebrides. He spoke in various parts of the city. "Facts Stranger than Fiction" is surely true of this man's life. All should read his biography.

Bro. A. McLean spoke on Sunday, Jan. 21, at the west side and north side churches, and F. M. Rains spoke at the Englewood and Union churches. On the following Monday they held a foreign missionary conference in the hall of the Palmer House. The meetings were well attended. Besides the stirring addresses of the representatives of the foreign society, Bros. J. H. Harden, F. G. Tyrrell, G. B. Van Arsdale of South Bend, A. E. Cory, missionary-elect to the Hawaiian Islands; Chaplain and Mrs. H. P. Williams, missionaries-elect to the Philippines; John L. Brandt of Valparaiso, and Mrs. W. C. Payne of Evanston, made most excellent addresses. The evening session was held at the Monroe Street Church and was addressed by Bros. McLean and Rains. This series of meetings has surely increased the zeal for world-wide missions in this city. Among those in attendance from outside the city were D. R. Lucas of Rockford, W. O. Thomas of Waukegan and H. J. Reynolds of Tulon. In the last five years the foreign society has doubled its annual offering and doubled its number of missionaries on the field. E. W. Darst.

ILLINOIS.

Jacksonville, Jan. 26.—J. E. Diehl is assisting F. M. Brannic in a meeting at Colchester. He locates at Ipava March 1.

Paul H. Castle remains at Virden the second year.

One hundred additions at Pittsfield at last reports in Coombs-Thrapp meeting, and continuing.

L. F. Davis preached at Burlington, Iowa, last Sunday. He thinks of leaving Chambersburg.

D. F. Leyster preaches his farewell sermon at Lynnville next Sunday. He moves to his farm in Ogle county and will preach for the Pine Creek and Mt. Morris churches.

Packed houses here last Lord's Day. Bro. Snively has had three funerals this week.

The Century's list is increasing here.

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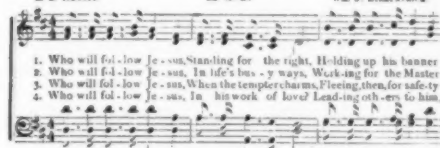
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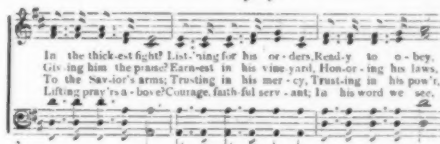
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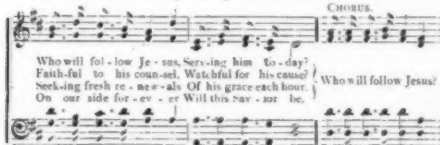
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2. Who will fol-low Je-sus, In life's bus-y ways, Work-ing for the Mas-ter
3. Who will fol-low Je-sus, When the tem-ple's cham-bers, Fleet-ing them for safe-ty
4. Who will fol-low Je-sus, In his work of love? Lead-ing oth-ers to him



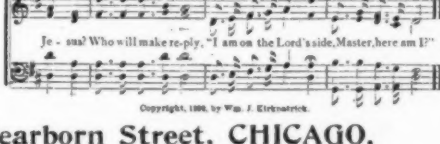
In the thick-est fight? List'-ning for his or-ders, Read-y to ob-ey, Giv-ing him the prize? Earn-est in his vine-yard, Hon-or-ing his laws, To the Sav-i-or's arms? Trust-ing in his mer-cy, Trust-ing in his pow'r, Lift-ing pray'r as a-bon-e! Cou-age, faith-ful serv-ant, In his word we sec-ure



Who will fol-low Je-sus, Serv-ing him to-day? Faith-ful to his coun-sel, Watch-ful for his cause? Who will fol-low Je-sus? Seek-ing fresh re-new-als Of his grace each hour? On our side for-ev-er Will this sav-ior be



Who will fol-low Je-sus, Serv-ing him to-day? Faith-ful to his coun-sel, Watch-ful for his cause? Who will fol-low Je-sus? Seek-ing fresh re-new-als Of his grace each hour? On our side for-ev-er Will this sav-ior be



Je-sus? Who will fol-low Je-sus, Serv-ing him to-day? Faith-ful to his coun-sel, Watch-ful for his cause? Who will fol-low Je-sus? Seek-ing fresh re-new-als Of his grace each hour? On our side for-ev-er Will this sav-ior be

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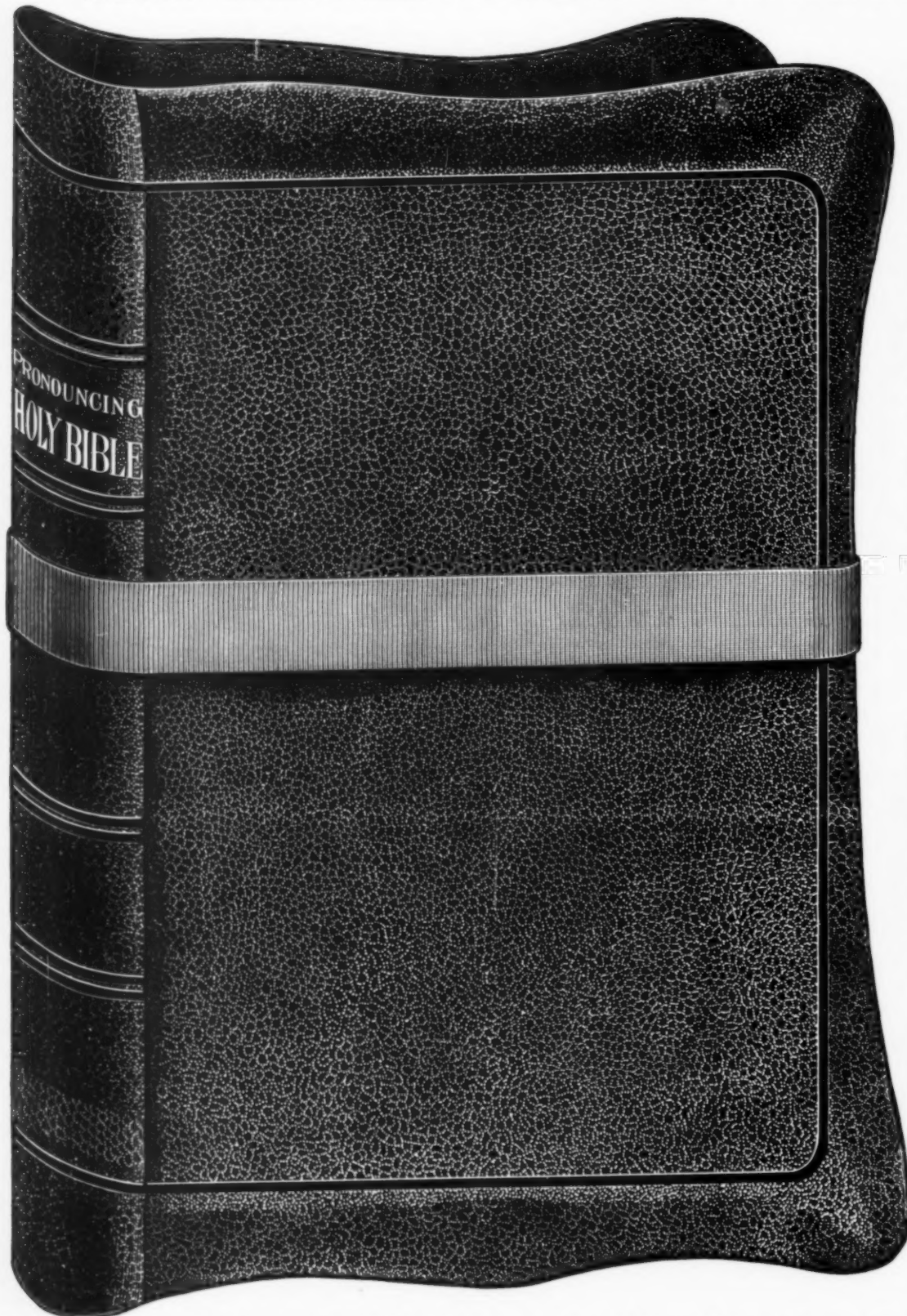
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